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N. W. Fiske

MEMOIR

OF

REV. NATHAN W. FISKE,

PROFESSOR OF INTELLECTUAL AND MORAL

PHILOSOPHY

IN AMHERST COLLEGE;

TOGETHER WITH SELECTIONS FROM HIS

SERMONS AND OTHER WRITINGS.

BY H. HUMPHREY, D. D.

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PREFACE.

Having drawn up as condensed a Memoir of my lamented friend and former associate as I could, in justice to his talents and virtues, and made such selections from his sermons and other writings, as I thought would give the truest portrait of his intellect and his heart and be most acceptable to his numerous acquaintances, especially to the many hundreds of graduates who were blessed with his instructions in the class room, and heard his discourses in the College Chapel; I now submit the volume to the candid judgment of an enlightened public. It is put forth, under the unavoidable disadvantages of lacking the *re*vision and *su*pervision of the author. Not one of the sermons which it contains, was ever printed till now, and not one of them, I presume, was considered by him, as prepared for the press. Had they come out in his lifetime and under his own critical eye, they might, in some respects, have received a finish, which posthumous editorship cannot give them.

But I will venture to say, that very few manuscripts, not revised and intended for publication, can be found among the papers of a deceased scholar of the highest reputation, needing less revision than those of Professor Fiske. In looking them carefully over, I have been surprised to find how few corrections, even of the most trifling nature, could be made, without injuring the

copy, as he left it. Some of his sermons are very much interlined, to be sure; and although ninety-nine out of a hundred readers would have said that the first draft needed no revision, it is obvious from a careful comparison of what is struck out with what is substituted, that nearly every correction is a real improvement. There is scarcely a collocation in the manuscript, which could be changed without impairing the strength or beauty of the sentence; and the most fastidious critic might almost be challenged to point out a single loose extemporaneous sentence in twenty pages. There are no superfluous words and no words are wanting.

I have said in the Memoir, that Professor Fiske, in the popular sense of the term, had but little imagination. I should not wonder, if some of his admirers were to differ from me on this point; and I must confess, that a more careful reading of his journal and discourses has led me to suspect, that I have not given him due credit in that particular. I still think, however, that his fancy lacked the wings which sometimes bear writers much inferior to him, above his range; but if by imagination is meant vividness of conception, and the power of presenting images vividly to other minds, Professor Fiske certainly was not deficient. I have inserted extracts from his voyage, in the Memoir, of extraordinary vivacity and beauty.

It may be thought by some, that his sermons, though admirable models of lucid arrangement and cogent reasoning, have too much of a metaphysical cast for common readers; and it cannot be denied, that they

deal more with the elements and first principles of moral and intellectual science, than common pulpit discourses. But it should be borne in mind, that they were most of them written for the College Chapel. Had Professor Fiske been a pastor for a few years, his sermons would undoubtedly have embraced a wider range of topics, and would have been somewhat less scholastic in their structure. But they could not have been more direct and impressive. The definitions are so exact, the statements are so definite, the analyses are so clear, and the reasoning is so lucid, that any person of ordinary abilities and mental culture, can take in the scope of every paragraph and feel the power by which he is, as it were, irresistibly borne along from step to step to the conclusion. It certainly requires more attention to read Professor Fiske's sermons, than many others; but they are worth a great deal more when you have got through; and moreover, they are so attractive in style and thought and cogency, that the attention of the reader is more easily fastened upon them. Impressive and convincing as they were in the delivery, they have this advantage in print, that where any statement or argument requires reflection, it can be held under consideration, or read over again at pleasure. The intelligent hearer or reader of sermons loves to have something that is suggestive; something that he had not thought of before, or that he had not viewed in the same light; and though it will be somewhat different with hearers not accustomed to think closely, yet after they have sat for some time under highly intellectual preaching, (provided always it is

clear), will greatly prefer it to loose and random declamation, however animating or captivating at first.

There has grown up in the public mind, a strange prejudice against volumes of printed sermons. The discourses of distinguished preachers, which, if thrown into articles for some popular Quarterly, would be eagerly read and much talked of, are often coldly received when they come from the press, labelled with appropriate texts of Scripture. "They may be well enough for the pulpit, but they are nothing but *sermons*, and we can hear *them* every Sabbath in the year." This, with many, is the "short method" of disposing of such volumes. The taste for religious reading, however, I think is undergoing a gradual change. Printed sermons of real merit are more inquired for than they were a few years ago. That those of Professor Fiske in this volume will be favorably received, and the more they are read will be the more valued, I feel strongly assured. Many others of perhaps equal merit might have been inserted, had there been room for them.

With fervent supplications to Almighty God, that the "Remains" of a writer and preacher, which were so highly appreciated by the most cultivated minds while he was living, may now that he is dead, minister richly to the mental and spiritual improvement of every reader, I commend them to the perusal of the candid and enlightened of every class, who, I am sure, will place them on the same shelf with their most favorite religious authors.

H. HUMPHREY.

Pittsfield, Nov. 1849.

CONTENTS.

	Page.
His birth and childhood,	9
Commencement of his journal,	10
His aversion to vital religion,	13
Revival in Dartmouth College and his share in the saving work of the Spirit,	14
United with the College church,	21
Took his bachelors degree, went to Maine and returned to Hanover,	22
Went from Dartmouth to Andover,	23
Went from Andover to Savannah,	23
His missionary labors there,	24
Return and answers to divers applications,	26
Elected Professor of Languages and Rhetoric in Amherst College, and entered upon its duties,	27
His marriage, labors and bereavements,	29
Precarious state of his own health,	33
Embarks for the Mediterranean,	37
Extracts from his journal while on the voyage and in the ports at which he touched—Gibraltar, Malta, Smyrna, Athens, and Constantinople,	37
Arrival at Beirut,	52
Extracts from his journal while there,	52
Journey to Jerusalem,	57
Account of his sickness and death,	60
Reflections upon his death,	73
Brief estimate of his character and talents,	75
As a scholar,	79
As a teacher and College officer,	84
As a preacher,	87
In his family,	90
As a friend,	91
As a Christian,	92
Conclusion,	94

SERMON I.

Spiritual Liberty, - - - - - - - - - 97

SERMON II.

The Author of Regeneration, - - - - - 113

SERMON III.

The Ways of resisting the Holy Spirit, - - - - 133

SERMON IV.

The Character of God the Christian Standard of Excellence, 148

SERMON V.

Irreligion not owing to Want of Evidence, - - - 162

SERMON VI.

Analysis of Conscience, - - - - - - - - 174

SERMON VII.

Conscience as an Organ of Punishment, - - - - 195

SERMON VIII.

The Wonderfulness of Man's Mental Constitution, - - 214

SERMON IX.

The Fearfulness of Man's Mental Constitution, - - - 236

SERMON X.

Renunciation of the World, - - - - - - - 251

SERMON XI.

Belief in Mysteries, - - - - - - - - 271

SERMON XII.

The Holiness of God, - - - - - - - - 288

SERMON XIII.

I remember all their Wickedness, - - - - - 300

ADDRESS AT EAST WINDSOR.

The Value of Mental Philosophy to the Minister of the Gospel, - - - - - - - - - - - 313

LECTURE.

Unity of History and Providence, - - - - - 363

MEMOIR

OF

REV. NATHAN W. FISKE.

NATHAN W. FISKE was born in Weston, Mass., April 17th, 1798. His father, a native, I believe, of that town, was a farmer of substance, and respectable standing in the community. His mother was the daughter of Hon. Isaac Stearns of Billerica, and a consistant professor of "the faith once delivered to the saints." His maternal grand parents, were professors "of like precious faith," adorning the doctrines of God our Savior, and walking together as heirs of the grace of life."

To the first entries in a journal which he commenced in his Sophomore year at College, and which he kept with longer or shorter intervals till about a month before his death, we are chiefly indebted, for reminiscences of his boyhood. A member of the family, nearest to his own age, recollects, that while very young, he was fond of reading story books; that he got his lessons in school so easily, as to have too much time for play and boyish mischief; that he was sly and seldom detected; that he secured the good will of his teachers, to such a

degree as often to excite the jealousy of other boys. "I recollect, that in one instance, when a lad was threatened with punishment, for some trick in school, he said to the teacher, Nathan was as much to blame as I was, and if *you don't lick him I will!*' He was always lively, busy, fond of frolic and play,—not so much of rough and violent play with other boys, as of mimics, puzzles and the like. I think that up to the age of *nine*, he showed more of a mechanical taste and genius, than fondness for books. He had a little trunk of tools, and spent hours in making little chairs, tables and carriages from shingles, twigs and other materials, together with water wheels, boats, &c."

This is about all I have been able to gather from his family, of Fiske's habits and turn of mind, while yet in early boyhood; but happily the deficiency is pretty well supplied in the journal, to which I have already alluded, in which, at irregular intervals, sometimes daily, sometimes weekly, he recorded the more prominent epochs and incidents of his life, and from which, as a sort of auto-biography, I shall have occasion to make large extracts in drawing up the present Memoir.

"April 18, 1818. Yesterday I completed my twentieth year. It strikes my mind that it may be both gratifying and useful, to review this period, so far as memory furnishes the power. Of the time previous to my tenth year, I recollect but few circumstances or events. I was early instructed in the rudiments of learning, and became acquainted with reading, spelling, grammar and geography. Some tokens of approbation and praise were occasionally received from my instructors. I recollect but few instances of contending with my school mates in feats of agility or power, but many, in the exercise of spelling and committing tasks. I began to be fond of reading. Tom Thumb was enchanting. My mind would grasp enough of De Foe's production to be

charmed. Happy for me, if I had at this time enjoyed the guidance of some competent tutor. But I had none. My parents were unlearned and had no library. Instead of being pointed to the vast treasures of the intellectual world, for better substance, I was stuffed with flattery. (Not by his parents it is presumed, but by others.) And the case was the same, till I exchanged the quietness of domestic study, for the more noisy scenes of public education. But the injurious effects did not cease even then. A vanity had become mixed with the better elements of my mental constitution, which has ever since been a sad obstacle, both to my mental improvement and my happiness. If this has produced effects partially good, it has also produced effects positively evil. It may have excited exertions which without it had not been made, but it has caused exertion of every kind, to be in a measure superficial.

"I must not forget, that at this early period, the rudiments of morality and religion were instilled into my mind. My Mother educated me in this respect, as every pious woman will educate her children. Her labor was not lost. I have been in situations, where the revival of impressions she had fixed in my mind, was under divine direction, the only safeguard against the destructive influence of example and inclination.

"Toward the close of my tenth year, a new employment was accidentally presented to my mind, and a new color given to the character of my future life. A cousin, then just graduated from Harvard College, and commencing the study of divinity, put into my hand the Latin Grammar. I had nearly finished it, before the circumstance was known to my father. So far was it then from being his design to bless me with a liberal education, that I had not the least assurance he would, till many years after. The consequence was, that through the whole of this period, till my admission to

College, with the exception of the last year, my education progressed rather listlessly, without much aim, and with frequent interruption. In the winters, I pursued the study of Latin, Geography and Arithmetic. In the summers, I attended a female school, or labored on the farm with my father, as he had occasion to call me. *One of these summers was spent to little purpose, in making pictures.* Most of the year, however, preceding my going to college, was spent at Framingham in preparatory studies.

"In September, 1813, at the age of 15, I entered Dartmouth College. A new field was now presented to my view. For the first year, I saw little but its surface. A world in miniature was before me, variety of books, varieties of characters. But I hurried along, as an ignorant person does through a gallery of paintings, after glancing at one, impatient to view the next. The truth was, I had entered college without any aim. I had therefore prescribed to myself no course of conduct. In such a place, a social disposition, with the vivacity and the vanity of youth, could not be without occupation. And while by my boyish lightness, I seemed to promise the ambitious and the envious that I should be no rival to them, and to the designing, that I should never obstruct their schemes, I was in some measure caressed. It was at this critical period, that the maternal instructions alluded to, were so important to my welfare. I was fluttering along on the confines of dissipation. They enabled me to escape the vortex.

"I can recollect few instances of conduct during this period, that would receive from man a more reproachful name than follies of youth, though entirely condemned by the more sacred authority of the divine law. But at the close of the first year, the charm of being a lively boy began to break. I had always performed the tasks assigned me, and my mind consequently had gained some increment of

strength. From occasional tasting, I had found the sweets of literature too delicious to be forgotten. Every new gratification both unfolded new sources of enjoyment and increased the power and desire of making them my own. My second year, therefore, commenced with new exertions. These were condemned by others, as labor for petty college distinctions. They were, however, the mere cravings of a mind, beginning to feel new energy in itself, and to seek gratification in exciting that energy to action. But this change, in Providence, was only preparatory to a still greater and happier one, about to be effected."

Though there is nothing very remarkable in these reminiscences of young Fiske, and we find no signs of precocity in them, we see that he must have been apt to learn in his childhood, and that he had an early thirst for knowledge. Near the close of the spring term in his sophomore year, 1815, there was a powerful revival in Dartmouth College, the following notice of which, of his opposition to it at first, and of his own ultimate share in its rich blessings, I copy from his journal.

"Carefully as I had been instructed in the principles of religion, and firmly as I believed its truth, I was yet a total stranger, yea a bitter enemy to its vital power. The manual of my mother's instructions was the *Westminster Catechism*. One of its doctrines, that of the blessed Trinity, had never been eradicated from my breast. Its other distinctive important doctrines had long been rejected, rejected, I believe, before my mother had ceased to inculcate them from her text book. It was at least so early, that I do not recollect my age, though I well remember my reasoning at the time. I was reading in a book of sermons. I recollect nothing of the book, but that an attempt was made in one of the sermons, to show that the doctrine of election does not encourage licentiousness. I know not that I had previous

to this, thought upon the doctrine, or the natural effects of a belief of its truth. But now, the objection which the author of the sermons was laboring to answer, seemed a full refutation of it. A doctrine which plainly declares to its votaries, if you are to be saved, or if you are to be damned, you will be, do what you may, could not be true. But I soon saw, that to reject this was to reject all the doctrines of grace, and I became a little giant in reasoning against them. I sometimes disputed with pious persons. They appeared abject and slavish, for they distrusted their reason and depended on scripture. I prided myself that I *reasoned*, and would not put out the infallible light within me. But a merciful Savior was about to show me, that my speculations originated not from an acute reason, but from a depraved heart. The admirer of nature has often noticed the motionless calm that sometimes precedes the refreshing shower of summer, when all things seem to wait in silent gratitude for the blessing, which a secret inspiration has told them is approaching. Early in my second year, a similar but more solemn and majestic calm indicated a shower of divine grace. The drops fell before I was aware of the approach of the shower.

"On the 29th of April, the outpouring of the Spirit was first manifested, though I knew nothing of it, till the 2d of May. The next sabbath, Professor P. delivered a sermon which had considerable effect, and must I record it! alas! it is already recorded, where nought but the finger of God can erase it, I whispered and laughed, while he was preaching. Yes, in the holy sanctuary and in the immediate presence of God did I do this. Why, O why was I not cut off, in the midst of my abominations. At the conference that evening, Edwards' sermon on Deut. 32: 35, *Thy feet shall slide in due time*, was read. This produced a powerful effect. Monday, the work of the Lord increased. The con-

ference in the evening, (I understood,) was very full, and many were earnestly inquiring the way to Zion. I was present at none of these meetings, and had attended but one conference during the spring. Tuesday morning, I was told that many in College and many of my classmates had become quite serious. I ridiculed the thing, and ascribed it to sinister motives. But seeing it increase and prosper wonderfully, I then considered it as the work of imagination, and proceeding solely from sympathy and passion. In this opinion I remained, till Friday night, treating this glorious work, with levity and contempt. Why did not the spirit, grieved at my resistance, depart and leave me to a reprobate mind? "God is rich in mercy." A week elapsed, before I attended one of the many meetings which were appointed. I went then, mainly because a classmate somewhat tauntingly had said to me, "You are afraid to go." I would prove him mistaken.

"Friday night, I had some conversation with classmate Temple, which brought me to reflect a little on the subject, and I was soon persuaded, that it was the spirit of God which caused this change. I attended a prayer meeting in the evening and was somewhat impressed, but having returned to my room and reflected on my past conduct, I thought it would be an everlasting disgrace to me, that it would prove me weak and fickle-minded, to yield to these impressions, when I had treated them so long with ridicule. This temptation, this snare of the devil succeeded admirably. I determined to throw them all by, and show myself a man of independence and spirit! and thus lay down to rest with an increased weight of guilt! Now justice loudly called for vengeance, yet mercy spared. The next morning I arose, as bitter as ever, against the friends of religion.

"After breakfast, observing a collection before Professor S's house, I went and joined it, merely out of curiosity,

perhaps from some worse motive. Professor S. asked me what I thought of the late change in the institution. Here I felt the demon rise within me. "I would not be frightened by him." I thought, and answered "that I considered it principally caused by sympathy." I turned away almost enraged! I attended the public conference in the afternoon, for what reason I cannot tell; but it pleased the Lord here to awaken me and open my eyes. It was suggested, that it could not be rationally expected, the Spirit would remain with us longer than it did at Yale, which was only one week. It was that day just a week, since the commencement of the revival here, and the following text rushed into my mind, "The harvest is past, the summer is ended, and I am not saved." I felt as though the gates of heaven were shut against me. I returned home deeply concerned for my situation. I read the sermon of President Edwards on Deut. 32 : 35, and found my own state exactly described—that I was in the hands of an angry God who would take vengeance. In the forenoon of the next Sabbath, Professor Moore* preached a sermon in which he showed the depravity of the heart, and the impossibility of salvation by deeds of the law. In the afternoon, that the way, the only way of salvation was in Jesus Christ; that the reason all men were not saved, was their unwillingness to throw themselves at the foot of the cross and repent of their sins and plead for mercy. And thought I, the only reason why I am unreconciled to God is my own unwillingness? Yes, this proud heart will own no master; it cannot, it will not submit to the humbling terms of the Gospel. Willingly would I cut off an arm, or pluck out an eye, to obtain eternal life, but to submit to God, to confess my dependence on him and receive salvation as a free gift, how degrading. Thus did I resist, refuse and dally, till Wednesday morning, when I

* Afterwards President Moore.

thought and felt my dependence on him, and thought I could rejoice in him. But I was deceived. As I was praying afterward, as I thought with sincerity, some one rapped at my door and, (must I confess it,) I blushed and felt a secret shame to be found in such a humbling posture. O, wretch! ashamed of thy Creator! Ashamed of him who hung on the cross for you!

"Then did I feel my iniquity, my unworthiness of the least of God's favors; then did I feel my desert of eternal punishment—eternal woe. Then I was shown that my whole heart was corrupt; that from this impure fountain, had flowed all the streams of life, every action of course condemned me. Then, for the first time, I saw the necessity of the Savior's great work of redemption, and felt that I must be interested personally in that, or be forever lost; that I was absolutely and entirely dependent on God for ability to accept its terms, and yet, that my inability was inexcusable, as it originated or rather consisted entirely in the unholiness of my heart. The eternal election of saints appeared true, and was even a ground of comfort, for it seemed if God had not determined to make me a vessel of mercy, my wicked heart never could be renewed; and what anguish! Then was I humbled. I threw myself into the arms of Jesus and pled for mercy; nor did I plead in vain. A beam of light darted into my mind—a world of happiness was in it. I could exclaim,

> "I yield my powers to thy commaud,
> To thee I dedicate my days."

O, may I do it.

"On Friday, Mr. S. of B. preached from John 9: 25. "Whereas I was blind, now I see." I thought I could in a measure adopt this language. Yet "I see men as trees walking." To-day, (the Sabbath,) I have enjoyed myself—

one hour, Lord, in thy service is preferable to thousands elsewhere. How grateful ought I to be to that merciful Being who has brought me out of the gall of bitterness—how ought I to adore his goodness! God forbid that I should return to my iniquities and evil ways.

"With what new pleasure do I attend prayers in the Chapel. This once disagreeable task is now a pleasure. The morning bell, which once beat its dismal notes to call me to a tedious duty, now joyfully rings, Arise, arise and worship thy Creator."

Here let us pause and magnify the grace of God, in view of this thrilling narrative. It is but seldom that we can get so minute an account from the pen of a distinguished scholar and preacher, of the state of his mind before he was awakened, of the obstinacy of his rebellious heart under conviction, of the all-conquering energy of God's spirit by which it was subdued, and of the light and joy which were shed abroad in it by the Holy Ghost when he had cast himself upon the mercy of God through a crucified Redeemer. Rarely is it more strikingly manifest in the conversion of a sinner, that "the excellency of the power is of God," than it was in the subject of this Memoir. He was so far from expecting or desiring a revival in Dartmouth College, that when it came, he did not believe in its genuineness, nor indeed in any special agency of the spirit at all. He thought it was a sort of epidemic delusion or fanaticism, to which it would be unmanly to yield, and he treated it accordingly. He made light of it It seemed to him a fit subject of merriment and ridicule, rather than of sober inquiry and personal concernment. And even after he was convinced that what he witnessed was the work of God's spirit, and was himself in some measure impressed, his proud heart, or he "who rules in the hearts of the children of disobedience," told him, that "it would be an everlasting disgrace, would prove him

weak and fickle minded," to yield to impressions which he had so long treated as the mere vagaries of a heated imagination, and he determined to throw them all by. Under this fearful resolution, he lay down that night and went to sleep, and no man was ever more thoroughly convinced than Professor Fiske, ever after was, that but for the sovereign mercy of God, he should have slept the sleep of eternal death. It was not till that voice sounded in his ears, "the harvest is past, the summer is ended, and I am not saved," that he came to himself. It was not, as he believed and testified, till God set his sins in order before him, and showed him that his state was as guilty as it was helpless; that the law of God justly condemned him to everlasting punishment, that nothing but infinite grace would deliver him, and that so far from making himself a new creature, he was at last made willing in the day of God's power—It was not, as we have seen, till his sins were set in order before him in terrible array, and he utterly despaired of help from every other quarter, that he cast himself into the arms of the Savior.

Thus was he brought most unexpectedly and cordially to embrace the system of doctrines contained in the Assembly's Catechism, which his mother taught him in his childhood; and it was doubtless owing to the depth and thoroughness of his belief in the truth of these doctrines, that he dwelt so much in his preaching, especially in seasons of revival, upon the sovereignty of God in his electing love, the amazing stubbornness and infatuation of the sinner, the absolute necessity of divine power to draw him to Christ, and his utter inexcusableness, if with the full array of gospel offers before him, he "beheld, and despised, and wondered, and perished."

"No one," said young Fiske in his journal soon after his conversion, "no one can read with candor the ninth Chapter

of Romans, and disbelieve in the sovereignty of God, which is the very thing that causes the opposition to him in the hearts of sinners. They are not willing that God should do as he pleases with those whom he has created.

The next day's entry in his journal is in the following devout and beautiful strain.

"This charming morning, all nature praises God. The lambs sport upon the green. The forests wave their yielding heads. The music of the birds floats upon the air, while the distant waterfall murmurs forth a prayer. And shall man refuse, man for whom a Savior died, who alone possesses reason, who alone has power to speak that praise? Shall he refuse—ungrateful wretch! Is this the return he makes for all the mercies of his Creator, Preserver and Benefactor? Alas, it is too true. He rises in the morning and lies down in the evening, without once thinking of God and eternity. But blessed be the name of the Lord, I am brought in a measure out of this bond of iniquity. Yet how often do I sin, in the low thoughts which I entertain of God's character, and the coldness of my heart in his worship. O may this dullness be soon removed, and the propensities of this corrupt nature be soon conquered." Under date of July 7th, about six weeks after, I find this record.

"I can hardly tell what are my feelings at the present time. I feel my unworthiness of the mercy of God and yet I have partaken of his mercy. Many are now offering themselves for admission to the church. I delay to do it, delay to do the will of my blessed Lord and Redeemer! Can his followers refuse? No. Then I am not thy follower, dear Savior. O teach me my duty and give me a heart to do it. "This do in remembrance of me." "He that eateth and drinketh this cup unworthily is guilty of the body and blood of the Lord." Here a command almost induces me to go, but the awful consequence of eating and drinking unworthily deters. O may I be directed in the right way.

"July 14. Yesterday I presented myself for admission into the church in this place. I felt it my duty which could not be neglected, yet I fear I did not feel the importance of the step I was taking. I am very unworthy, and may I ever have a realizing sense of it, and of my exceeding sinfulness. My examination by Prof. F., after I had given a brief statement of my feeling was thus. Do you feel less dependent on God since you obtained a hope, than before? Ans. No. Do you consider your change, if you have met with any, as being the sovereign act of God's mercy? Ans. I do. Do you think his counsel and determination was altered in the least from what it always had been. Ans. No. You think then, if you have received a change of heart, he had determined from all eternity that he would change it at the time and in the manner which he did? Ans. I do. Thus was I accepted and received into the visible church. But I must remember this does not make me a christian. O may I never be left to disgrace the cause of religion."

"August 6th. This has been a very solemn day. Thirty three have for the first time tasted the bread and wine in remembrance of the body and blood of Christ. O how sweet to meet around the table of the Lord. I can hardly tell how I felt. A sense of my unworthiness almost overwhelmed me, while I ate the bread. But when I drank, it seemed the blood of ablution. It seemed to wash away my sins, and may I not be deceived.

"Nov. 30th. Have spent part of this morning in reading the law of God and calling on his name. The Savior has appeared infinitely lovely. I would say I hope sincerely,

Should earth's vain pleasures all depart,
Of this dear gift possessed,
I'd clasp it to my joyful heart,
And be forever blest.

"Dec. 3rd. Have this day experienced much of the goodness of God. Took delight in renewing my covenant with my Redeemer in private, and felt a sweet composure at his table. I thought I deserved the horrors of despair, rather than the rich bounties of his supper. Saw my need of the wedding garment, and that my Lord was perfectly able and willing to clothe me."

Much more to the same effect might be transferred to this Memoir, from the journal before me, during the first year of young Fiske's espousals to Christ. But while larger extracts would exclude other important matter, greater brevity would, on the other hand, have preserved too imperfect a record of the year, upon which Prof. Fiske ever looked back as the most momentous period of his life.

Though as his instructors testify, he had never been an idle scholar, the great religious change in his views and feelings quickened him very much in his College studies. He had thence forward an aim and a conscience to urge him on.

"I was not now idle," he very modestly says, "though by no means so industrious, as perhaps I might have been. To speak particularly of my studies would be superfluous. But I must not forget my obligation to Stewart's Philosophy of the Mind. The study of this work produced a far more sensible, if not greater development of my mental faculties, than any other to which I attended. Perhaps, however, the effect is not to be ascribed to this work so entirely as might at first be apprehended. Probably the studies previously pursued had contributed each its share, in preparing the mind to receive so sensible a benefit from this source, somewhat as the various distinct improvements in society prepare the way for those occasional discoveries and inventions, which are wholly ascribed to individuals.

Having completed his academical course of four years, young Fiske took his bachelor's degree with the class of

1817, in which he held a high rank. The following were some of his very appropriate reflections upon leaving College.

"My connection with my Alma Mater was now dissolved. I felt myself cast upon the world—a rude and boisterous ocean. He must be destitute of sensibility, whose anxieties are not strong at such a time. Anxious, however, as I was, I could rejoice to commit myself to the unseen guidance of heaven. The pursuits and events of College life had indeed, in a great degree quenched the flame of piety. At best, it but feebly glimmered. Yet I cast myself upon the waters, hoping in God."

From College, he went to New-Castle, Maine, where he had engaged to take charge of the academy for a year. Having completed this engagement with honor to himself and to the satisfaction of his employers, and being elected tutor of Dartmouth College in 1819, he returned, and spent the next two years in the class room, where he gave unequivocal promise of that high distinction which he afterwards attained, as an accurate scholar and able instructor. Taking a second and affectionate leave of his Alma Mater, he entered the Theological Seminary at Andover, in the autumn of the same year, where he remained three years, and distinguished himself by his industry, by his success in the department of sacred exegesis, by his thoroughness in the study of didactic theology and by his exemplary christian deportment It is believed that few, if any, have left that distinguished school of the Prophets, with better disciplined and better furnished minds for the work of the ministry, than he did.

Having been invited to go to the south and spend the winter, after he left Andover, as a missionary among seamen and others, not connected with any organized christian congregation, he received ordination as an evangelist and

sailed for Savannah, about the first of Nov. 1823. While on the passage, he thus writes in his journal:

"Our companions on the voyage are not the most pleasant. A peevish woman, two brick-layers, a Green Mountain bald and expelled member of College, turned sea captain, and professing to be a bold and rational *deist*. Our crew consists of eight, I think, besides the first and second mates, regular, obedient and generally not noisy. The Captain not sociable, but not disobliging. The first mate quite intelligent, frank, with high feelings and some noble intentions. I have had some conversation with our deist, who is just like the herd of such men, violent, irreverent towards the God whose existence they admit, *credulous*—bigotted. I am satisfied, that true *liberality* belongs only to the Christian. It is a striking characteristic of our religion, that it makes the mind liberal.

"I have occasion to be ashamed, that I have done so little to honor my Master on this voyage, and I pray for grace to act and speak through the remainder of it, with wisdom, humility and Christian decision. I find that in proportion as a clergyman respects himself and magnifies his solemn vocation, he secures respect, even among the profane and ungodly; and I think he will generally secure most worldly men as friends and supporters, by always fully and frankly claiming everything, which a clergyman has a right to claim—claiming it on the common principles of politeness and good breeding."

Mr. Fiske arrived in Savannah, after a boisterous passage of fifteen days, was kindly received, and entered immediately upon his mission. It was a new enterprise to him, in a new and untried field. He had many fears that he should not succeed to his own satisfaction, and that he should disappoint the reasonable expectations of the society that employed him. For some time he labored under such

discouragements, that he feared he had mistaken the path of duty, in declining to enter fields of usefulness which opened nearer home, and going a thousand miles south to labor in one for which he was not fitted. When he preached, his audiences were very small, and he complains in his journal that it was impossible for him to gain their attention. This is not strange, when we consider, that his missionary charge in Savannah were seamen, Africans, patients in the hospital, and the poor in the lanes and outskirts of the city, most of whom were extremely ignorant and stupid. So far as they heard preaching at all, they were accustomed to a very different kind of address and oratory, from what Mr. Fiske was master of. His voice was small and feeble, though he had great depth of feeling; his gestures were few, though correct; he was never highly impassioned in his delivery; such was his education, and such had been his scholastic habits, that he had not yet learned to come down to the level of rude and uncultivated minds. Nobody could be more sensible of these disadvantages for such an agency than he was, and I do not think he ever could have become so useful a city missionary, as many others with half his talents and depth of piety. God raised him up and eminently qualified him for a very different sphere of labor and usefulness. He however persevered, was very active and laborious in preaching, distributing tracts, and visiting from house to house. His hearers at the preaching stations increased in numbers and became more and more interested in his discourses and other missionary services, towards the close of his labors; and disparagingly as he speaks of them, from time to time in his journal, and in the review, we may form our own judgment from his last record before leaving the city.

"I have preached in all, since I came out, ninety-two or three times, and made between three and four hundred vis-

its. The Managers voted $50 in addition to their regular pay for six months."

Before Mr. Fiske returned from Savannah, he was appointed Professor of Mathematics and Natural Philosophy in Middlebury College, upon a salary of $800, and earnestly urged in letters from the President and other friends of the Institution, to accept the office. The letter from the President was received on the 9th of April, and on the 20th he received an invitation from Concord, N. H., to come and supply the pulpit there, through the session of the Legislature, which was to commence the last week in May. On the same day he received a letter from a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions, inquiring whether he would not consent to be appointed as a missionary, either to China or Palestine. These applications, following each other in such quick succession, brought a weight of responsibility upon his mind, which exceedingly oppressed and perplexed him. How well he had studied Prov. 3 : 5, 6, "Trust in the Lord with all thine heart, and lean not to thine own understanding—in all thy ways acknowledge him and he shall direct thy paths," and how conscientious he was in deciding all questions of duty, appears in the following extracts from his journal. With reference to the Professorship he says:

"The appointment occasions me much perplexity. I am entirely at a loss how to decide, and I pray God, who, knows what is best, to guide me in the path of duty." With regard to the proposed Foreign Mission, he says:

"Thus Providence is opening a new field of vast importance before me, and the perplexities of my situation are greatly increased. How shall I decide? Upon what principles shall I determine? O that the love of God may be shed abroad in my heart, that the light of holiness may shine and guide me—that I may be led by the spirit of God."

In this state of mind, Mr. Fiske did not feel prepared to give a deffinitive answer to either of these applications. He wanted more time for prayer, reflection and inquiry. As soon after his return to the North, as he could make up his mind, he makes the following entry in his journal.

"I yesterday wrote to Dr. W., declining to enter upon the work proposed by the Prudential Committee. Perhaps I have not duly weighed the subject; but I seem to myself so wholly unsuited to the duties of a Foreign Missionary, that the incapacity is a proof of its not being my duty. My friends would not *oppose*, although they would earnestly desire it might not happen. I have never directed my studies at all, in reference to such a station, and my *physical* constitution appears to me a great obstacle.

"Yesterday, wrote also, to Dr. B. a final answer to the application from Middlebury College. I was willing to look at the thing in the most favorable light, but I seriously doubted the propriety of turning from the ministry, now actually commenced, for a place so dissimilar in its pursuits, for which I must spend almost another year in preparation, and this fully decided the question. I seriously regret that I delayed the answer so long; but it was simply because I was in doubt, as to the path of duty. I hope they may find a man better suited to their wants, and I doubt not they will."

Soon after his return from Savannah, Mr. Fiske preached two or three sabbaths in Concord, N. H., under a renewal of the invitation which he had received before he closed his engagement at the South. A few days after leaving Concord, on a visit to his friends, he was cordially invited to return and preach as a candidate for settlement in the new Congregational society, which had just been formed; and in the summer of 1824 he was elected Professor of Languages and Rhetoric in the Amherst Collegi-

ate Institution, which was then petitioning for a College Charter and obtained it from the General Court, the next year. With these two new fields of labor opening before him, Mr. Fiske writes in his journal, Sept. 1, 1824:

"I feel again in perplexity, as to my duty. The state of things in Concord is critical; but it is impossible for me to tell, whether my going there will make it less so. I am satisfied there is a great object in Amherst, which is worthy of sacrifices, if I can fill the place.

"Sept. 14. I am not yet fully decided; and if my present state of mind, inclining me to accept the Professorship, be not agreeable to the will of God, may he order circumstances so as to teach me."

Again, on the 26th, he writes: "Returned to Amherst last evening, having concluded to accept the place to which I have been invited; accepting, however, only the professorship of Languages, as, besides my utter dislike of the duties of instruction in Rhetoric, it would be absolutely impossible for any man to fill both departments. I have consented to come here, after many struggles and doubts. I know not that I have decided rightly; but I pray God to grant his presence, blessing and assistance, teaching me my error, if I have erred, and giving me contrition and humility, and still employing me as an instrument of his glory.

"Several motives have conspired in forming my decision. With regard to Concord, I have serious doubts, whether I could properly fill that place. I fear that regular preaching would prove too rapid a waste of my bodily health, my voice being very feeble. A *great* and *good* object, I think, is presented in the Institution here, and a feasible one, and therefore one which justifies some sacrifices. Friends in whom I confide, think I can be more useful in a department like this, than in the pastoral relation. I can make the experiment, without any delay of preparation, and shall not

be bound to continue in the business, if it does not furnish a field of usefulness.

"I wish to enter upon my duty with a deep impression of the responsibleness of my station. If I remain, the minds and hearts of many youth are to be influenced through life and through eternity, by my instructions, remarks, conduct, prayers and studies. Every thing, indeed, which I do, is to to bear in some way or other, and with greater or less weight, on their intellectual and moral character;—on their usefulness and their happiness. The Lord guide me, and fill my heart with the love of Christ and the love of souls.

"Jun. 4th, 1825. The first term of my labors in the College is completed. The duties have been quite laborious, and I have performed them but feebly and indifferently. My only support is the hope of being, at some time, if God shall spare my life and health, better qualified to discharge them. I think my situation one of much usefulness, if I can meet its demands. But I wish to be more deeply and constantly impressed with the truth, that my best aid, is an ardent desire to honor God, and an honest devotedness to his service—these being always the fruit of his own Spirit, and always securing his presence and blessing."

The following are some of Professor Fiske's reflections, as recorded in his journal, April 17th: "While I continued at Andover, I enjoyed advantages which could not fail of producing some beneficial effect on my intellectual character. But I am sensible now, of one grand defect in my mode of study—that *I attempted too much variety*, and did not pursue any one thing, with sufficient intenseness and labor. Some of my studies tended to fit me for such a station as I now occupy, although not pursued with any such reference. The pursuits and circumstances of the half year spent in Savannah had, I trust, a salutary influence on my habits of thinking, and my skill in communicating my

ideas. I hope I have gained something during the time I have been in this place; but in view of my intellectual character and attainments, I have the greatest occasion to blush at my unfitness for my situation, and to blush for my lost opportunities. May that Being, "whose inspiration hath given me understanding," strengthen an enlarge my powers, and enable me to make useful attainments and employ them to his honor."

With what ability, skill and success Professor Fiske discharged the duties of his office, for more than twenty years, we shall have occasion to inquire in its proper place.

Early in November 1828, he was united in marriage with Miss DEBORAH W. VINAL, only daughter of Mr. David Vinal of Boston; and possessing, as she did, a rare combination of those intellectual and moral qualities, which most adorn the female character, he found "her price to be far above rubies." "The heart of her husband safely trusted in her." Though of a feeble frame and needing, as she always received, his tenderest assiduities, she "did him good and not evil all the days of her life." Beyond her own hopes, and the expectation of her friends, God spared her to her family, till the winter of 1844. She left two daughters, who still survive, having lost two sons in their infancy.

How Professor Fiske felt and behaved, under afflictions I find an affecting example, in the entry upon his journal soon after the death of one of his children, and as he was anxiously watching the early developments of the disease which but too surely foreboded a still sorer bereavement.

"Let me put down some of the dealings of God with me and my family, that if I live, I may hereafter refresh my treacherous memory. God has lately appointed to me one almost continued series of trials; especially repeated alarm-

ing sickness in the persons of my dear wife and children, with distressing embarrassment as to help, to perform nursing and family labor. And now, last of all, he hath smitten the loveliest flower of our little garden. Our idolized son, Humphrey Washburn, we followed to the narrow house, having lived not quite a year. Three weeks to-day, I held him in apparent health, and in blooming loveliness and promise in my arms, in the sanctuary, while our Pastor called over him the name of the Father, the Son and the Holy Ghost. From that very day, as if to show us more fully the dealing of God in the matter, he began to decline. Whooping cough and a disease in the bowels terminated his life, after many days and nights of extreme suffering. Father, how mysterious thy ways! O let my heart bow in humble, thankful adoration of thy goodness, all along manifested. Yet how dark a moment was it, when in the last agonies of little H., I was obliged to give his wasted frame to the hands of strangers, in order to take into my arms my other child, suddenly smitten of a fever, as if God would take both at once. O most Holy and Righteous God, spare, spare, if it can consist with our well being and thy glory. "Nevertheless, not our will but thine be done," now and ever, amen.

"I have melancholy apprehensions respecting my dear wife, fearing much, that in the extremely weak and exhausted state in which her affliction has come upon her, with whooping cough and a new cold, her tendency to consumption will be revived and fatally fixed. But most merciful God, spare this cup, if it can please thee, and thou canst otherwise secure her and my best good and thy glory. At such a moment of apprehension, how does the value of the blessing reveal itself to the mind! How insensible have I been, of the nearness and dearness of this treasure. O Lord, rebuke the disease, and help us all to live hereafter

in more grateful acknowledgment of thy mercies, and more full of devotion to thy service.

The following affectionate testimonial of Professor Fiske, to the character and faithfulness of his mother, will be interesting to other christian parents.

"In the fall of 1834, my dear Mother died at Weston, and I was permitted, in Providence, to attend her funeral. I humbly trust, she found acceptance with God, and am sure that I am under unspeakable obligations to her and to God, for the faithful religious instruction which she gave me while young, and for her humble deportment, which was so bright an example of piety. She made it a point of conscience, to require of me and my younger sister, a familiar acquaintance with the Assembly's Catechism, the whole of which we recited every sabbath."

In the fall of 1834, Professor Fiske commenced his translation from the German, of Eschenburgh's Manual of Classical Literature, and the first edition was completed in April, 1836. It was received with unexpected favor, and a second edition, which he carefully revised, was soon called for. A third followed, and the demand still increasing, the publishers determined to stereotype the work for a fourth edition, which being still more carefully revised and considerably enlarged by Professor Fiske, they brought out in 1843. His reflections, when he had completed this last and most laborious revision, so finely illustrate his character as a christian scholar, that they ought to find a place in this connection.

"I took leave of it with great satisfaction, feeling that I was now liberated from toil in connection with it. And here I desire to express my gratitude to God, for his kind Providence, in preserving my life, and enabling me to get the work into a shape more satisfactory, than it before had. I pray him to forgive every sinful thought and feeling, he

has seen in me, in connection with the book, as well as my other numerous offences. I thank him for often disposing me to seek his blessing, during my labors upon it, and I humbly implore his future blessing upon it, that it may be made an instrument and help, in promoting useful knowledge, and that it may never, in a single instance, be the occasion of error or sin, to one of my fellow creatures."

The next year, "the thing," which Professor Fiske had so long and so "greatly feared, came upon him." The insidious disease, which had for years been threatening the life of his inestimable wife, triumphed, and she died in peace, on the 21st of Feb. 1844. His heart, as well as his house, was now desolate. His own health had suffered much, from anxiety and watching, during her protracted sickness, and it was evident to his friends, that *his* lungs perilously sympathised with the disease that was wasting her vitals. These pulmonary symptoms, though mitigated at short intervals, never ceased to threaten his life. His family was soon broken up; but he himself remained alone for months in his house, by night, as well as by day, reminded every hour, and by every thing around him, of the irreparable loss which he and his children had sustained. This was regarded by all his friends as a dangerous seclusion, especially in his feeble state of health; and they used what persuasions they could to draw him from it. He there fed sweetly and mournfully upon his griefs, without being at all aware of the danger; and we shall never cease to lament, that he could not be induced to deny himself the morbid pleasure, which clinging to the enchanted spot afforded him. What he most needed, was the society of cheerful christian friends; not to make him forget his irreparable loss, but to keep his mind in a healthy tone to bear it. How important it was in his precarious state of health, that his thoughts should be diverted from the all absorbing associations of his desolate

home, appears from frequent entries in his journal, though he could not at the time be convinced of it himself. On one occasion, after a few weeks absence, he thus gives vent to his feelings.

"The vacation has rapidly gone, and I am again in my lonely study in this house, from which God in his righteous Providence has scattered my family. Here are the rooms and the articles which perpetually remind me of my departed companion, and all my grief has been renewed since my return."

Not long after, by the advice of his friends, Professor Fiske received a respectable family into his house, which manifestly contributed to the improvement of his health and spirits. How tenderly attached he was to his own family, and what were "the thoughts of his heart," under the stroke which laid his wife in the grave, and removed his children from their loved home, may be gathered from the following touching entries in his journal.

"Sept. 7th, 1845. I have just returned from a pleasant visit to my children and friends. I have many reasons of gratitude to my Heavenly Father, among which is not the least, his kind Providential ordering of the circumstances of my beloved children. May I never forget his goodness, nor the kind and affectionate sympathy of the friends of my dear wife.

"How lonely did I feel, in reaching my own house here yesterday, after leaving those friends and my father's residence. O how much did my heart run after the past, with desires to hear the voices of the children, and to see the welcome smile of my departed companion. I could not but wish for the moment, that the wheels of time might roll backward, or that I could recall the angel from her heavenly engagements. But such a wish, it would be as cruel, as impious to foster.—No, my beloved bosom friend, I do

not wish you to encounter again, even for an hour, the trials of your mortal lot. Sing and adore your Savior, as you behold his beauty and glory and dwell with him where he is, and where you are like him. And O may your poor, sinful, lonely husband, and dear daughters, be kept by infinite grace, and prepared to meet you and join you in the blissful employment."

The next entry in his journal, dated Sept. 27, 1846, gives a rapid sketch of the precarious and vacilating state of his health, during the preceding twelve months, and of the considerations, which, reluctant as he was to relinquish his professory labors in the then state of the College, ripened, at last, into a full conviction, that it was his duty to seek restoration, if it might be the will of God, in a foreign voyage. I give the substance of the entry, mainly in his own words.

"Through the closing months of the last year, my health seemed to be constantly improving; and in January, I thought the disease of my throat quite removed. But in February, I experienced a very sudden and acute attack of bronchitis, which greatly prostrated me, and from that time to the present, I have been gradually losing strength and flesh, and symptoms of bronchial consumption have begun distinctly to appear.

"At the close of the spring term, God was pleased, in his sovereign and infinite mercy, to pour out his spirit on the College, and a number of the students were, it is hoped, converted to Christ. I was not able to engage in the work, or do much for Christ; yet if I had possessed the right spirit, should not I have done a great deal more? Unless greatly deceived, I did rejoice in my heart, to see how God employed and blessed the active exertions of my colleagues; and I feel something like true humility and submission to God, in being set aside from these blessed engagements."

In compliance with the strong solicitations of his friends,

Prof. Fiske, about mid-summer, consulted a physician in whose skill they had great confidence, who pronouced the case one, requiring immediate attention—"a strong tendency to tubercular deposit and ulceration." He recommended a release from all college labors and a voyage. Though this advice commended itself to Professor Fiske's judgement, "he feared, that in the critical state of the college, a sudden announcement of his case, and the necessity of his being absent, would operate unfavorably to the interests of the Institution; and on this account, felt it his duty to remain, with the hope of being able to carry on his department, through the first term, at least."

"But the very first week of labor demonstrated the necessity of immediate suspension. I yesterday (Sept. 26,) held my last exercise with my class. I have a strong impression, that it is the last exercise that I shall ever hold in this college." Alas, for the fulfillment of this sad premonition!

"It is a solemn moment with me. Twenty-two years have elapsed, since I entered upon the duties of a professor in this College,—twenty-two classes of young men have, during this time, been more or less under my instruction, including over 700, that have been actually graduated here, besides a large number that were here only a part of the course. O what a fearful responsibility have I been living under! How little have I realized it. Most gracious Redeemer, may thy atoning blood be applied, and all my sins of omission and commission, in relation to these numerous pupils, be pardoned.

"It is a time of deep anxiety as to the future. What means shall I take? My friends urge removal to a warmer climate for the winter. This may escape the immediate danger of sudden efforts from cold, but will produce no im-

portant change in *tendencies*. May God guide me and prepare me for his holy will, whatever it may be."

Physicians advised to a foreign voyage, rather than going for a few months to the West Indies, or Florida, as had been thought of; and "after considerable hesitation and vacillation, and much prayer, for the direction of heaven," Professor Fiske decided to secure the opportunity of the return of the Rev. Eli Smith to his missionary station at Beiroot, and embark with him for the Mediterranean, in the ship which was to convey him thither.

They sailed from New York, on the 5th of November, 1846. Larger extracts from his journal, while on the voyage, than I can find room for, would, I am sure, be interesting, not only to his friends, but to the general reader. After describing the parting scene upon the deck, when those who had accompanied their friends down to the Hook, were leaving the ship to return to the city, he thus gives vent to his feelings.

"If any one noticed me, I might probably have seemed to them a mere spectator of what was passing; but I too was heaving with emotion. My dear children, my only sister, my brother and his afflicted family, my venerable father, at the age of 85, tottering by the grave, my friends and fellow laborers at Amherst, the image of my departed wife, all rushed to view. * * * I seemed to myself to be left alone in the world; but it was but a moment. The tear of loneliness, ere it fell, was changed into the tear of gratitude, that my dear wife had safely passed all the dangers of life's voyage; that a kind Providence had secured such homes for my children in my expected absence, and that I was going out with such approbation of my course, as my Christian acquaintance had given.

"Nov. 11. Have not yet seen the sun, since the day of coming on board the ship. The most troublesome and of-

fensive thing to me, is the effluvia of the tobacco, which many of the passengers are continually smoking.

"Nov. 14. The sun appeared a little while, and we all enjoyed a short season on deck, during which we had a visit from a company of whales. But the clouds and mists soon came, with the wind from the north-east, dead against us. It soon blew a gale, which has proved long and severe. At night, the vessel was hove to, and thus we have continued all the while till this morning; three nights and two days, during which, nor sun, nor moon, nor star has cheered us. * * * Never again may I encounter a north-east gale in the gulf stream. I cannot describe it. It was a dark scene by day, and fearfully dark by night. The scene on deck was awfully sublime. The sea, lashed with a wild fury by the wind, drove through the rigging, with an angry and fitful howl, as if the fierce god of storms was rushing along, with a troop of invisible spirits. Wave after wave, of towering height, came down upon our larboard, each of which, I thought, must bury us in the waters. But with admirable ease and dignity, our ship rose on her keel, as the waves approached, and let them pass under to the opposite side, where rushing up many feet above the bulwarks, and lying for a moment along side, as her bows went pitching down into the black gulf below, they broke harmless, and fell among the mighty mass of waters astern. Yet in the moment of breaking, they flung madly up to their summits a quivering white foam, with a ghostly roar, like the grim growl of a giant demon, and gave a lashing blow at the side of the ship, which made every plank and timber tremble. Sometimes they broke more quietly away, showing above their black form a crown of richest blue, or blueish green, covered with a crest of purest white. * * * Until the 19th, the sun scarcely made his appearance, except on the afternoon of Tuesday, when he shone with a full splen-

dor; and the phases exhibited at his sitting were, to my eye, very singular. As he drew near the water, there was an apparent flattening of his under surface, as if he shrunk back from the element antagonistic to fire, or was unwilling to go down to the underworld. Almost immediately, however, the very opposite appearance was assumed. A small arc, on the lower side, seemed to descend and kiss the wave, while the body of the luminary was enlarged, and the whole figure was like that of an inflated balloon, just starting from the bosom of the deep, and at the same time hanging in the skies. After poising thus for a moment, the ordinary appearance of a setting sun was renewed and continued, until about half the disc became invisible, when suddenly the upper half, seemed to lie directly on the surface of the water, like a broad circular plate of gold.

"Nov. 19. The sea was comparatively smooth and the vessel hung lazily on the waves. In the evening, a breeze came in from the southeast, and after breakfast yesterday morning, I took my seat on deck, and greatly enjoyed the sailing, several hours. The wind was balmy and soothing; and I soon forgot that I had any such organs as lungs, or any such work as breathing to do. The sun was giving out his mildest beams; the ship moved easily and proudly, through the gently swelling waves, while around me was spread out a scene of novel beauty, on the surface of the vast sea. As I looked toward the sun, the waters under him appeared like molten brass, shining and rolling in an immense lake. Everywhere else, the sea was a rich dark green—waves gently rising, and throwing white crests on their summits, in ten thousand changing forms. In the quarter directly opposite to the sun, the scene was almost enchanting; the foam was tossed up on the green waves, in wreaths of purest white, brilliant and glittering, like the dew-drops; leaping and dancing with indescribable grace, as if

the very soul of the ocean were breaking out of its liquid body, in the ecstacy of its joy, to laugh outright in the face of the sun. I no longer wondered, that the Greeks imagined the goddess of beauty and pleasure to be begotten of the sea-foam. Repeatedly, I seemed almost to see her, rising upon a distant wave, and standing in her scollop, wringing out her silver tresses, and half revealing her charms to the lofty Phœbus; but in a moment, she sank out of sight, dissolving in the very instant of birth, into the elements that gave her being. That, thought I, is the meaning and moral of the elegant fiction;—always it is so with beauty and pleasure. Beauty fades, even before her full bloom, and pleasure is gone before it is realized as such;—both perishing in the moment of birth, yet both perpetually reproduced, in the great ocean of human existence.

"While I sat enjoying this scene, the wind increased, the sun hid himself behind the thickening clouds, the ocean became dark, and began to swell and give out sullen murmurings, as the gale came sweeping on. But still, far off in the horizon, I saw the white spray continuing its joyous dance, leaping upward as it were into the sky, untarnished with a single cloud. So it ever is, said I to myself, as I went down into the cabin, thoughtful, but not sad; so it is with *hope*, especially that good hope of the Christian, ever buoyant, not dissipated on the approach of adversity; cheerful and joyous, even in the storm, and ever looking up into a world of unchanging purity and peace."

How graphic and beautiful the picture; how pure and elevated the moral!

"Nov. 22. Sabbath. How should I love, to-day, to enjoy the worship of God's house. Yet, can I not praise thee, O Lord, as I ride upon the bosom of the sea? It is thy power that has spread out these waters, and thou holdest them in the hollow of thy hand. Thou sayest unto the

heaving billows, thus far shall ye go, but no farther. Not a solitary vessel, or single mariner can they engulph without thy bidding, and at thy pleasure must they ever roll, to carry both friend and foe, wherever thou mayest appoint. How safely do thy saints travel through the trackless expanse. They go and come, and fear no harm. Help me to know thee in heart and life, amid my experiences upon the deep. Condescend to teach me, here, new lessons on thy wisdom and power and Providence. Let me gather food to nourish a wholesome piety. O may my heart be enlarged in love and holy affections, to some correspondence with the fulness, and freeness, and life, and ceaseless activity of the fathomless deep, on which I am roaming. And wilt thou carry me safely and quickly on this voyage, and smile upon it as a means of bodily and mental renovation. Direct all my steps in this absence from home, and friends, and native land. Let the moral improvement, the sanctification by grace of my soul, ever be my supreme desire, so that wherever I go, and whatever I do, I may be only growing into greater likeness to my blessed Redeemer, and into greater fitness for his service, both on earth and in heaven.

"Dec. 5. As I was dressing this morning, Mr. S. rapped at my door and exclaimed, "Land is in sight." Columbus, I believe, could not have been more glad, when the cry of land first greeted his ears, than I was at this news. * * * By the time I was dressed, most of the passengers were on deck, stretching over the weather bulwarks, and straining their eye-balls—and some of them declared, they could see the Cape, (St. Vincent.) My glasses were on, and the Captain particularly pointed away to the spot—"the blue belt there. Don't you see it?" I could only say in truth, "I think I see *where* you mean"—for as to "the blue belt there," it was to my eye, nothing more nor less, than the same old sky and water, I had seen for a month.

On the next day, they entered the straits of Gibraltar, and Professor Fiske gives a vivid description of the scenery as it opened to his view, in the early gray of the morning, and became every moment more beautiful and magnificent, till "the sun rose in unclouded splendor;" but I have not room for the extract.

"Dec. 7. About 8 o'clock, the vessel was anchored in the Bay, and the health officer was soon along side. The Captain was required to muster both crew and passengers, to be counted, to ascertain whether the number corresponded to the specification in the ship's papers. The rest of the passengers had taken breakfast and dressed themselves for going ashore; but I had remained so long on deck, viewing the novel landscapes, that I was only *half shaved*, and in my shirt sleeves, when the summons came, "All the passengers will come on deck to be counted" There was no escape. I had scarce time to wipe off the lather from my right cheek, and snatching my cap and morning gown which showed to her British Majesty's officer my phiz, although bearing the Janus-like look of a Charlestown convict, I counted *one*."

Though Professor Fiske stopped but two or three days at Gibraltar, he remained long enough to see every thing that is most interesting in and around that world-renowned fortress, and would, I have no doubt, have wrought the notes and sketches which he hastily took down, into a glowing chapter of his foreign tour, had he lived to return. The next port at which he touched was Malta, Dec. 16, and his journal abundantly proves, how wide awake he was to every object which came within the range of his vision, from the moment he left Gibraltar. He saw every thing that could be seen from the deck of the schooner, on both sides of the Mediterranean, and the islands which float, as it were, up-

on her bosom. I have room for but one short extract from his journal.

"The third and last view I took of Algiers was with the telescope, and it was certainly a splendid sight. The green sea between us and the land, the white triangle of houses surrounded by a wall on the slope of the hill, the dark green of the surrounding fields, the French fortress on the highest eminence, the sky beyond, of beautiful yellow light, adorned with the gorgeous drapery of gold and orange colored clouds toward the right; on the left, the far stretching Atlas in the distance, the summits of snow glittering in the sun. It was a scene of rich beauty, awakening emotions wholly at variance with all my previous associations with a city, known as the capital of a semi-barbarous nation. Just as we were losing sight of Algiers, we had a very striking view of the loftiest summit of Mount Atlas, *nine* or *ten* thousand feet in height. It was my last look on the giant, whose heaven-bearing shoulders had been in sight nearly the whole day."

The six days which Professor Fiske stopped at Malta, from the 16th to the 22d of December, were most delightfully improved in visiting and examining the fortifications, churches, palaces and other objects, most interesting to travelers on that island, so renowned in the history of the middle ages. His notes and sketches, taken down on the spot, fill twelve or fifteen closely written pages of the journal. But the steamer is leaving for more thrilling seas and shores, and we must hasten on.

Those who knew Professor Fiske, and heard his admirable lectures from the Greek Chair in Amherst College, will not wonder, that his near approach to the classic lands, of which he had read and dreamed so much, kindled up an enthusiasm in his bosom, which made him forget all his bodily infirmities, and excited his faculties to the highest tension.

O, how much did he enjoy, in sailing among the Ægean and Adriatic Isles, and in anticipation of landing upon the shores of Greece. But let him speak for himself.

"As we crossed the Sinus Laconicus, and looked up Lacedemon's "hollow vale," we had a most splendid view, indescribably so, of Mount Taygetus to the left of Sparta. I took two sketches—the sun shining on them in full splendor; and as one summit rose above the other, like a pillar of glory, even above the clouds, and the scene changed nearly every moment, it seemed as if the sun and the sky, the clouds and the everlasting hills were striving together, to form a living monument before us, to speak of Sparta and her heroes—her kings—her matrons—her Leonidas and his companions—of Thermopylæ and Leuctra."

After noticing other interesting objects, as the steamer in its rapid progress brought them successively to view, Professor Fiske brings us as it were into a delightful sympathy with his own enthusiasm, in the following animated and amusing effusion.

"I retired to my birth, and being weary, soon fell asleep; and however busy consciousness might have been, thought little that was remembered, till I heard the cable running over the bows, and in a moment the hiss of the steam, as it was let off. This told me, that we were at anchor in the harbor of the Peiræus—the real old Peiræus! It seemed a dream—impossible! I—the feeble, withered, dispirited dyspeptic—I only six weeks ago creeping up that "ugly hill," more dead than alive, treading as wearily and wofully as a jaded horse in the everlasting tread-wheel, now more than four thousand miles away from the "cider mill," and in the Peiræus—close by the Salamis—just within the long walls—near the city of Minerva—close by that glorious citadel, the Acropolis, with its almost eternal temples—the Parthenon—the Pnyx—the Bema of Demosthenes—

Mars Hill—the prison of Socrates—the Academy—the city of Miltiades and Themistocles and Cimon—the spot where Paul, the Apostle, preached Christ and the resurrection, to Platonists and Aristotelians and Stoics and Epicureans —It must be a dream—all a dream. No—it is a reality, a veritable reality. I had crossed the Atlantic—that awful sea-sickness was no dream, and I had stood on the rock of Gibraltar, and explored its excavated galleries and halls—I had looked upon the palaces and castles of the famous Knights of Malta, and thrust my hand into the old rope-bound cannon, brought from Rhodes, and just before going to bed, had been gazing upon the crests and mountains of the Peloponnesus. No—it was no dream.

"Up I sprang. None else in the whole cabin was astir; but a feeble light, from a lamp almost expiring, enabled me to dress. I hurried on deck to see and admire—dashed by the sailors, who, stupid fellows, I thought were indulging in no ecstacies, but lazily lifting boxes and barrels out through the hatches. By the help of their light, I got on the poop, to have a full view, before I discovered that a haze was hanging all around the horizon, and that it was still quite dark, although over head the stars shone brightly, and I recognized the Great Bear nearly in the Zenith. But what were my feelings, when looking round, I could see nothing but the two lights of the harbor, that seemed no more wonderful than just such things on Cape Cod; and a few other lights here and there, on some vessels lying near our steamer. All around, as I strained my eyes to catch some of the glories which my long buried classical associations, now rising in huddled confusion, led me to contemplate, was nothing but a mass of darkness and haze, until at last, I caught a glimpse of something on my right. It was evidently a hill, quite near. What was that structure upon its summit? Why it was—yes it was actually a modern *wind-mill!*

"By this time my enthusiasm was somewhat damped, and the bell of the man at the wheel informed me, that it was only 4 1-2 o'clock. I descended to my berth, in quite a common sense feeling, thinking that the sailors were wiser than the Professor; and gathering my cloak about me, took a very comfortable nap, from which I did not wake, till sunrise; and then I saw, that the vessel was in a very fine harbor, almost completely land-locked—that we were not far from Salamis, and in full view of the hill, on which Xerxes sat upon his throne, and saw the ruin of his fleet—the sun rising brightly over the top of Hymettus and light clouds hanging upon the more distant summits of Pentelicus. Between these mountains, Anchesmus lifted its conical form, indicating the position of Athens, which was wholly hidden from sight, at a distance of about five miles.

"We were very desirous of visiting Athens. It was now *seven* o'clock, and our Captain said, the steamer would sail at *ten*. We pushed ashore, and hastened to the residence of Rev. Mr. Buel, Baptist missionary at Peiræus, where we were cordially received. Mr. Buel thought we could ride to Athens in about forty minutes, which would give us a few minutes to find Dr. King, and see the Acropolis. Upon this, Mr. Smith resolved to go; and at a quarter past *eight*, we were in a carriage, to ride five miles, see Athens and get back by *ten*. We hurried on the great and now excellent McAdamized road, along the plain of Attica, passing rapidly by olive groves and vineyards. We noticed flocks of sheep and a man plowing with a yoke of oxen—a long straight bar for a yoke—a thong instead of a chain to draw the plough, and the plough of the ancient form, scarcely turning the ground up, more than to use a pick axe, or crowbar. As you approach Athens, the first thing that strikes you is the Acropolis, with its ruins bursting upon you all at once, and the impression is one of the deepest character—

of mingled admiration and awe—an emotion of complex and high sublimity, which only grows stronger as you approach, and the stupendous ruins become more distinct. While you are gazing, rapt in incommunicable meditations, another object catches your eye. It is evidently the roof of an ancient edifice, and in a moment, the Temple of Theseus is in full view, below the Acropolis. Your whole soul is enchained—there is no describing your feelings. Here in order to make the most of our few moments, Mr. Smith left us to find Dr. King, and meet us at the Temple of Theseus. The road leads to the right of Mars Hill, right by and over the old Agora, (market place), now covered deep with rubbish. Around it to the left, is the Pnyx and the Bema, where Demosthenes uttered his terrible Philippics. You pass on by the prison of Socrates, then to the right of the Acropolis, winding around again to the left, to the city, by the temple of Jupiter Olympus. Here we left the carriage, nearly in front of the entrance of the prisons, and hurried up the Acropolis, over a long slope covered with a mass of rubbish, having in view a huge tower constructed in the Middle Ages, sadly out of place amid the splendid works of Grecian art—right by the side of the beautiful little temple of Victory. We were soon beyond this and passed through the gigantic Propylea, and stood in front of the Parthenon in ruins, yet still of indescribable beauty and majesty. We passed around the Parthenon, looked down upon the ruins of the temple of Jupiter Olympus, then turned towards the city, and came to the ruins of Erectheum and the temple of Minerva Pelias. Passing this, and the wall here constructed upon the edge of the hight, we looked down the dizzy precipice upon the modern city, which lies in full view, as on a map—Mt. Hymettus rising with its lofty peak on the right, and Pentelicus beyond it. From this point, the new palace of Otho, in bright white marble, is the most conspic-

uous object, and the University of Athens next. The Tower of the Winds was almost directly under us; but after all, the eye came back to that glorious temple of Theseus, and rested there, unwilling to turn from the spot.

"I was just turning myself from it to look on more distant points, when our watches told us that our time was already more than expired, and we were obliged to return to the carriage in the utmost haste. * * * * Feeling that I could not leave Athens, until I had stood on Mars Hill, I ran—(you would have laughed outright to see me), over the steps cut in the solid rock, smooth as glass and almost as slippery, by the tread of generations, and rushed up at the hazard of my neck, and stood, with such feelings as I never had before, and never can have again, on the very spot, as I have no doubt, where that great Apostle, more eloquent than Demosthenes himself, stood in the presence of the Epicureans and Stoics and other philosophers of Greece, before the awful Areopagites, and directly in view of all the splendid edifices of the Acropolis, with all their sculptured images and wonderful statues, delivered that unequalled address, recorded in the seventeenth Chapter of Acts. For myself, I was more than willing to be left by the steamer; but it would not be right to detain others, and I was obliged to hurry down, glancing as I descended once more at the prison of Socrates, upon the region of the Lyceum just beyond, and upon Mount Hymettus. * * * We met Mr. Smith and Dr. King, just in front of the temple of Theseus. I was eager to walk through it, but there was not one moment to spare. With Dr. King in the carriage, we hastened back directly to the quay, and when we reached the steamer, the ladder was lashed to the bulwarks, and I was obliged to jump on to it, and ask permission to lower it for Mr. Smith."

I am sure the interest of these extracts from hasty en-

tries in Professor Fiske's journal, will make every admirer of classic Greece regret that he did not make his arrangements to stay in Athens long enough, to gratify his own intense curiosity, and to commit his impressions to paper, in that pure classical style, which was so fine a model to all his pupils. Had he lived to return from the Holy Land, I have no doubt he would have revisited the favorite home of philosophy, eloquence, poetry and the arts, and would have imparted to us through the press, no little of that enthusiasm and ravishment which he felt himself.

Leaving the Peiræus, the steamer appears to have touched next at Rhodes, and then at Smyrna. How long Professor Fiske remained at the latter place, I have not been able to ascertain from the hasty notices in his journal. The following brief memoranda, of his passage up the Adriatic and through the Dardanelles, and of his visit to the Moslem Capital, are all that my restricted limits will allow in this Memoir.

"Dec. 25. Left Smyrna for Constantinople, in the Austrian steamer Baron Eichoff: excellent accommodations and very gentlemanly officers. Had a fine view of the city, as we went out of the harbor. It was late in the afternoon. Dark clouds soon settled all around on the horizon, and nothing interesting was to be seen, except a striking view of the "Two Brothers," as the sun, behind a deep dark blue cloud, shone down upon their summits, so that they looked like two points lifted above the darkness and gloom of earth, in bold relief against the pure clear sky beyond, as steps from which the soul might take its flight to the world of light and purity. Passing Tenedos, we sailed by Assos and touched at Mytilene, and passed along the Asiatic coast, between Tenedos and Lesbos on one side, and the main land on the other. We were now sailing along the coast of Troas, and my feelings were indescribable, to find my-

self so near the spots so celebrated and immortalized, as the scenes of Homer's Iliad; but clouds and mist enveloped every thing. In one precious moment of light, however, I caught a glance at the plain of Troy and the hills beyond, and above them all the towering peak of Mount Ida. I dwelt with long, intense interest upon the old classic associations, and the feelings and emotions of my days of Greek and Roman studies began to come to life, and shoot up through the mass of metaphysic lore, that had been heaped upon them.*"

After noticing many other interesting objects and taking several sketches, Professor Fiske proceeds.

"In the morning when I awoke, the steamer was at anchor, as I supposed in the *Golden Horn;* but remembering Athens, I resolved not to hurry on deck too eagerly; and having very deliberately washed and dressed, I went above, just in season to behold the sun rise in unclouded brightness, on the Capital of the Grand Sultan. Our vessel was lying in the midst of numerous others, in the waters of the Golden Horn, I stood in unutterable surprise, beholding the mighty city, stretching from the Seraglio point on my left, and sweeping around before me on the curve of the waters, until, without perceiving any break in the seemingly endless succession of buildings, the eye had crossed the waters, and was moving over the suburbs of Galata and Pera on the right, where appeared an equally crowded mass of buildings, extending so that to follow them I was obliged to turn quite round, until the eye catching a narrow view of the Bosphorus, rested upon the city of Scutari, now directly in front of me on the coast of Asia—a spot of surpassing beauty. Seraglio point was now a little to my

*Referring to the change of his professorship from Greek to Mental and Moral Philosophy.

right, separated from Scutari by the mouth of the Bosphorus, through which we had come from the sea of Marmora. At this moment, the sun rose directly over Seraglio point, and shed a rich glow of beauty both on Scutari and the gardens and palaces of the Seraglio. Soon his rays were reflected from the roofs and glass windows of Tophana and Pera, and from the domes and minarets of the main city—it was a sight of before unimagined splendor."

Professor Fiske made the most of the few days he spent at Constantinople, in visiting the public buildings and other objects, which are most interesting to oriental travelers, and in delightful communion with the American Missionaries, who have so long been laboring to turn the Jews and Armenians "from darkness to light, and from the power of Satan unto God." Here and there a paragraph is written out in his journal, but most of the pages are crowded with names and hints and other hasty entries, which were intended, no doubt, for future reference and enlargement. But alas, the only hand that could have brought the rich materials together and fashioned them into symmetry and beauty, was soon to be deprived of "its cunning," by the stroke of death. I shall make but one more short extract. We have all heard how much more afraid of protestantism the Armenian ecclesiastics are, than of open immorality among the members of their churches. Here is an example of it.

"At one time the Patriarch called a youth before him and said, 'we hear you are becoming a Protestant.' 'O, no,' said the young man, 'I will tell you. I belong to a society and the president is a *bear-driver*. We drink, dance, play cards, &c., please your reverence. Are you satisfied? Am I a protestant?' 'Very well, you may go.'"

On his return from Constantinople, Professor Fiske touched again at Smyrna, January 8th, 1847, and four days

after found himself safely moored in the harbor of Beirout. At this place he remained about three months, making short excursions from the city in various directions as his health and opportunities would allow, observing the customs and studying the character of the people; collecting geological and botanical specimens for the cabinet of his College, and greatly enjoying the society of the missionary brethren in in that important field.

Of his landing and reception at Beirout, he thus speaks:

"Mr. Smith had told me the night before our arrival here, that I must be on deck by six o'clock, in order to enjoy the sight of Mount Lebanon, in approaching the coast; but the vessel was before that time anchored in the Bay, and when I first went on deck, a mist was hanging over the whole region, so as to conceal the mountain and the town. About 8 o'clock, I went on shore with Mr. and Mrs. Smith and Mr. Van Lennep. We were hailed at the landing by Mr Chapeau, the American Consul, from a balcony of his dwelling, directly above the spot, and invited in. After a moment's delay, we proceeded to the mission house, occupied by Mr. Thompson, where we were all received with hearty welcome; and immediately native friends of Mr. Smith began to call, and it was truly affecting, to see how glad they were to see him again restored to them. After breakfast, I went upon the terrace, and enjoyed one of the finest prospects I ever saw,—the gardens and scattered houses of the suburbs; the city with its wall and castles; its mosques and minarets; the hospital, lazarette and other buildings on quarantine point—the bay of the little stream, called the river of Beirout—the broad road-stead further out, and the wide sea beyond—the successive ranges of Lebanon, from the head-land far north, quite round to a distance in the south—the nearer ranges speckled here and there with villages, castles and convents—the more distant

summits, especially the broad top and side of *Sunnin* covered with snow and glistening in the sun-beams.

"Sabbath. This morning attended worship in the chapel of the Mission House; heard my friend and former pupil Mr. Van Lennep preach a good sermon, on the excellence and immutable authority of the law of God. Have had a little opportunity for retirement; the first sabbath in which I have enjoyed anything like sacred rest in private, since leaving my native land. How little do Christians, who have never had their sabbaths broken in upon by incidents connected with voyaging and traveling, realize the value of the holy day."

Professor Fiske had not been long in Beirout, when he was attacked with violent pains and chills, which proved to be the commencement of ague and fever, and which, it was feared, would frustrate his ardent desire to visit Jerusalem and the holy places in that vicinity. He grew better, however, in a few days, under the kind and skillful attendance of Dr. De Forest, and, as is abundantly proved by copious entries in his journal, made the most of his time and opportunities. His notes are fuller and more carefully written out here than in any other part of his foreign journal, and had he returned and given them to the public, they would have filled a long chapter. But a few brief extracts are all we can find room for.

Speaking of his sickness, after he had begun to amend, he says:

"I was expecting to enjoy the privilege of being present with the missionary brethren in their meeting, instead of which I have been confined to the house, and am at this moment in feebler health and strength, than when I left New York. But I am resolved to commit the whole issue to my covenant-keeping God and Savior. If I may recover health and return to my native land and to my place

as teacher, and be truly useful, I would so desire; at least to see once more those beloved daughters over whom my heart yearns;—nevertheless, the will of the Lord be done. * * * Let me not forget how frail I am—what dangers beset me—what constant watchfulness against exposures and fatigues is needed, and how entirely I am dependent on the Providence and Spirit of God. O Lord, do thou teach and guide me."

The following scrap, from the journal before me, is too interesting, when taken in connection with the tenth Chapter of John, to be withheld from the Christian reader.

"Flocks of sheep are still, as in Christ's time, here tended by a shepherd, who is with them constantly. He knows them individually, and *names* them, however large the flock, and when he calls them they follow; they know his *voice*:—frequently they know their own names, so that when he calls them by name, the one called will come out from the rest. (See Mr. Hunter).

"The mode of baking bread is curious. The oven is a sort of pit, dug in the earth, lined with smooth blocks of stone, three or four feet in diameter, open at the top and heated by burning a low bush, or bramble; (the "grass that is cast into the oven.") The dough being mixed, a portion of it is thrown, or rather pressed on to the sides of the oven and adheres, till it is baked. There are two or three, or more of these ovens in a village, according to the number of inhabitants.

"The merchant sits on his legs upon the floor, in front of his goods, smoking his chibouque. He never rises in waiting on his customers, unless compelled to, in order to get some article from the shelf, higher than he can reach sitting.

"There is great want of natural affection among the Arabs here, both Christian and Moslem; especially in parents toward their daughters. It is felt to be a calamity,

rather than otherwise, to have a female child. Mrs. H. spoke of a woman, who would frequently say to her infant daughter,—'I wish you were dead and wish you never had been born—I hope you will die soon.' If a man weeps at the death of his wife, it is counted a great weakness. At Abeih, a husband lost his wife and at her funeral he wept; in consequence of which, he was so much ridiculed and persecuted, that he was obliged to leave the village.

"Jan 30. Sabbath. A delightful morning. The sun shining brightly; the air mild and pure; the wild flowers smiling as in an American spring; the almond tree in blossom; the orange putting out its heads; the villages on the sides and summits of Lebanon resting peacefully, like a bird on her nest, while the Jebel Sunnim and the other high parts of the chain show their heavy heads, crowned with snow and glistening in the sun-beams. Nature seems to enjoy her sabbath; but alas, man here scarcely knows or thinks of his Creator.

"The Jesuits have a missionary establishment here, supported, I understand, by the society at Lyons. It was commenced about six years ago. They have a building in the gardens and a church or chapel in the city. When they attempted to build in the city about two years ago, they were forbidden to proceed. The Pacha even stationed a guard of soldiers at the spot to hinder them. The superior or head Jesuit, learning that the son of the Pacha wished to study French, contrived to be employed as his teacher and rendered the service gratuitously. After a while he ventured to request that the guard might be withdrawn, and the very first night after, the walls of the church went up—a large number of workmen being engaged before hand—the stone and everything requisite having been previously made ready. When a thing is done the Turks always let it go, and there the church stands a monument of Jesuitical craft.

"Feb. 7. Sabbath morning. It is another beautiful morning and I myself in very comfortable health, and hope my strength is increasing. My own heart condemns me, that I do not more fully realize my obligations to God, and that I live so far from him. O my precious Lord and Savior, do not leave me to forget thee in this land, where thou didst toil and suffer and die for my salvation.

"Feb. 22. This is the morning that corresponds to that, on which three years ago my beloved wife closed her eyes on the cares and sufferings of this life, and entered upon the peace of heaven. What a varied scene has my life since been! And is this world still the object of my love? Humbly do I trust that the discipline of God has not been wholly in vain. O Lord, help me to offer in sincerity, and wilt thou graciously hear the prayer: 'Guide me, O thou Great Jehovah,' and prepare me to follow her to that 'rest which remaineth to the people of God.'" Little did he think, probably, how soon he should be with her in paradise.

"Sabbath. March 20. On the 12th, rode to Abeih, and to Rhamdun on the 18th. One object in going to Abeih was, to ascertain whether Mr. Whiting would accompany me to Jerusalem, feeling that it would hardly be safe to enter upon the journey to that place, unless I could have the company of some Christian friend acquainted with the Arabic language, and the customs of the country. God seems to have smiled propitiously on me, in reference to the matter. Every obstacle in the way of Mr. Whiting's going has been removed; and he has resolved to make the journey and take me with him. But I cannot foresee the future. I pray that my trust may not be mere presumption. May the Lord go with us and keep us in every peril, and may my health of body and of soul be promoted."

Before leaving Beirout, Professor Fiske met and formed

a very pleasant acquaintance with Dr. Paulding from Damascus. Their conversation naturally turned upon the practice of medicine among the Arabs, and the following extract shows how embarassing it often is to the missionaries.

"The ignorance of the people causes the most sanguine expectations. They imagine the *Hakim* can cure everything in a day. When they find their expectations not realized, they pass to the opposite extreme, and have no confidence at all. At the same time, it is impossible to make them conform to medical directions. Dr. Paulding related the case of an Emir, who sent for him as if very sick. The Dr. found him merely suffering from the effects of eating and drinking too much at a wedding feast; and what the Emir wanted him to do, was, to give him a medicine which would enable him to eat as much as his appetite might crave, without being sick after it. The Dr., of course, made no pretension to any such skill, but left him some medicine suited to the case, to help the epicure's recovery from the late debauch—to be taken in small portions daily, for *fifteen* days. The Emir, anxious to realize his own wishes, the next day took the whole at one dose.

"April 4. My contemplated journey to Jerusalem is delayed—Mr. Whiting not being well enough to set out. To the kind Providence of God I commit the whole decision. I am indeed disappointed and somewhat embarrassed by this delay, but I will put my confidence in Him who has guided my pilgrimage thus far in life, and especially since I left my native shores.

"April 12. Commenced the journey from Abeih to Jerusalem in company with Mr. Whiting by way of Sidon."

They pitched their tent at noon, and took some refreshments, at the place where tradition says, Jonah was washed ashore by the fish that had swallowed him on his voyage to

Tarshish. There they met an old man in a moslem dress, who entered into conversation with Mr. Whiting in Arabic, which led to the following amusing incident.

"As the old man used a word or phrase, of which I had learned the meaning, I repeated it after him to his great amusement, as I lay stretched supinely upon my couch. He was curious to learn who that queer *Hawazki*, that knows so much about Arabic, might be. Mr. Whiting told him I was Neby Natan. The title Neby was an electrifier. It clothed me at once with an amazing importance with the old man, who it seems was the keeper of the Wely of the Neby Yonas, and he was sure of a breakfast from a prophet. I did not feel much like a prophet and although like Jonah I had here a connection with a fish, (he had just dined upon one,) the difference between the prophet of old and the one now yclept, was no less than that between the receiver and the thing received.

"April 14. My first night in the tent was a very comfortable one indeed. Next night, noticed the manner in which the Arabs introduced the name of God and the Son. Passing a man, after salutation he said, 'The Lord smooth the way for you.' One of them took my rope for tethering the animals. I shook my head at this use of it. He said 'the Lord send you a larger one.'"

Both being in feeble health, Professor Fiske and Mr. Whiting journeyed leisurely towards Jerusalem as they were able to bear it, and entered the city by the Jaffa-gate, on the 28th of April. Professor Fiske was exceedingly interested with every thing he saw in and about Jerusalem, —so much so, as to endanger his life by over exertion, though his mind was too much absorbed by the sacred associations of the place, to be aware of the danger at the time. Had he been in perfect health, he could scarcely have been more busy than he was during the few days he

spent there, till he returned again in extreme exhaustion, as stated in Mr. Whiting's letter, hereunto annexed, to languish and die in the Holy City. The last entry in his journal is dated May 7th, five days before he left with his friend, Mr. Whiting, intending to go back by a circuitous route to Beirout, but was arrested the first day and compelled to return, by the disease, which in about a fortnight terminated his life. I could here make many extracts of no little interest from the journal, did my limits permit. The most touching of them all, I cannot withhold from the reader.

"We descended to the spot now pointed out as Gethsemane. On reaching it, and looking at the few olive trees now standing there with such an affecting appearance of age, no thought of such a question as whether this is the real Gethsemane, found place in my mind. Dismounting, and standing under one of these olives, I made no effort to resist the overpowering impressions of that moment. More stupid than a brute, or more hardened than a devil must he be, who comes to this spot and realizes that Jesus, the sinner's friend, did indeed "sweat as it were great drops of blood, falling down to the ground," without finding himself overwhelmed with emotion and bursting into tears. I am not ashamed to confess, that mine flowed freely, and my own sinfulness appeared to me in the blackest light, while the compassion and love of the Redeemer seemed more wonderful than ever before. It was a moment in my life, never to be forgotten. While I wept and plucked a few little yellow flowers, which bloomed among the spreading roots of the olive trees, I left the spot scarcely minding the noisy Arabs, who were building a new wall around it, under the oversight of a black-bearded monk."

It was happy for Professor Fiske, that he had such a traveling companion in his journey to Jerusalem, and such

a brother to watch over him in his last sickness, as the Rev. Mr. Whiting, who had been so long in the missionary field, and whose Christian sympathies were so precious to the sufferer in the closing scene of his life. And the friends of Professor Fiske will never cease to bless God, that they have so full an account of his sickness and death from the pen of Mr. Whiting, in the following letter of condolence, which he addressed to Mrs. Martha Vinal of Charlestown, Mass, dated Abeih, June 27th, 1847. I present it somewhat abridged, and on account of its length, have tried to cut out more; but it is a record which I am sure, all who knew Professor Fiske, and especially his relatives and former College pupils will so highly value, as to be more likely to blame me for leaving out any part than to regret my not having abridged it more.

ABEIH, MOUNT LEBANON,
June 4, 1847.

DEAR MADAM,—A letter from Mr. Smith to Dr. Hitchcock will have communicated the afflicting intelligence of the decease of your friend Professor Fiske. Having been with him during his last days, it devolves upon me to give you a somewhat detailed account of his sickness and death. It was his own request that I should do this; and my feelings would have led me to sit down and write to you before leaving Jerusalem on my return to my family and my missionary duties. But my own health had suffered somewhat during that season of anxiety and sorrow; and when it was over, I felt that an immediate change of scene and of air was necessary.

You are doubtless aware of the strong and very natural desire that Mr. Fiske cherished, to visit Jerusalem, although for some time after his arrival in Syria, he had but little hope that this desire would ever be gratified. But in the Spring, an opportunity was presented, which he thought a

providential and favorable one, and he resolved, after conferring with his friends in Beirout, including Dr. De Forest, to embrace it. I was myself in rather a feeble state of health, and my brethren recommended journeying for a few weeks as likely to be of benefit to me, provided I could secure company that was agreeable, and that would be willing to travel *leisurely* with me, as my strength would bear. It was precisely on these conditions that Professor Fiske was wishing to travel. Accordingly, it was not difficult for us to settle the preliminaries. I need not add, that I promised myself both pleasure and profit from the society of my fellow traveller, and in this I was not disappointed.

We both felt that health was the great object of pursuit in the journey; and we resolved that all collateral objects should be held subservient to this. Especially we determined that we would ride only so far, each day, as we could with comfort, and without much fatigue. To this resolution we perseveringly adhered. The first day we rode about four hours; the second day, six; and thereafter we traveled about six hours a day on an average. We left Abeih on the 13th of April, and reached Jerusalem the 28th of the same month—making sixteen days, including Sundays and other days that we rested—which is double the time that ordinary travelers take for that journey. Our route was down the coast as far as the Convent of Mount Carmel, where we spent a Sabbath. We then left the seacoast, and taking an unfrequented but interesting road, along the summit of Mount Carmel, until we reached the southeastern extremity of the mountain, fell into a road leading down through the midst of the plain of Sharon, to Jaffa. We rested at Jaffa three days, including the Sabbath. While there, Mr. Fiske had a slight attack of diarrhœa, which he attributed to eating rather freely of the fine oranges with which the place abounds.

On Monday we left Jaffa, and rode leisurely up to Jerusalem, taking three days for this part of our journey. Upon the whole, Mr. Fiske's health appeared to have improved on the journey. He had gained strength, his appetite was better, and he could bear more labor and fatigue than when he left Beirout. He had also enjoyed the journey much, as I think will be apparent from the notes which he made by the way. The visit at Jerusalem also, which lasted fourteen days, was very pleasant and very interesting to him. His health, however, during those two weeks, did not improve as on the journey. There was all the while a little tendency to diarrhœa; so little however, that he did not think it necessary to take medicine, or even to make much change in his diet.

We made our calculations to leave Jerusalem on our return, on Tuesday the 11th of May. The day previous, Mr. Fiske did not feel as well as usual, and I noticed that in packing his trunk, and putting up some flowers and geological specimens, he became a good deal fatigued. I begged him to lie down and rest, and let me finish the packing, which he did. That evening we spent, by invitation, at Dr. Macgowan's, with a number of our valued Christian friends in Jerusalem. Mr. Fiske was observed by some of our friends to look ill, or at least very much fatigued. He told me before he went that he scarcely felt able to spend the evening in company. And yet neither of us thought his indisposition was anything serious. We had both felt for a few days the want of exercise in the open air, and hoped that by commencing our journey moderately, and sleeping in the tent a night or two, we should recruit again, as we had done on the journey down. Alas, how sadly these hopes were to be disappointed!

The next morning, Mr. Fiske felt better, and was quite disposed to set out. While I was waiting a little to finish

some business, he proposed to ride down once more to the fountain of Siloam. I suggested that it would prolong his day's ride about half an hour, and that it might be better to husband his strength. However, he felt so well that he thought it would do him no harm. He accordingly went down to the fountain, and thence round the city on the east side, and joined me on the north side at the road we were to take. We then rode on slowly, to a village called el-Bireh, three hours from Jerusalem. Here we halted, and took some refreshment. Mr. Fiske thought he felt better than when we started, and wished to proceed according to our plan, two or three hours farther. We went on; but before we reached the place where we were to pitch our tent, he became very weary, and complained of pain and soreness in the abdomen, with some fever. He had said but little during this part of the ride, and I was not aware how much he was suffering, until we stopped. I then perceived that he was seriously ill, and learned more fully than I had before, how much disordered he had been for several days. It now appeared, and still more clearly during the night, that his complaint was assuming the form of an alarming dysentery. We felt that we had committed a great error in commencing the journey while he was in that state: and my own opinion was, though I did not express it to him at the time, that he would not be able to prosecute the journey by land. I thought we should have to return to Jerusalem, and after Mr. Fiske should recover, go down to Jaffa, and return to Beirout by sea. However, I did what I could to make him comfortable that night. He was restless the first half of the night, but afterwards slept. In the morning he was too unwell to move, and we remained where we were, Mr. Fiske taking only a little rice-water and gruel during the day. Happily the day was very cool and cloudy, otherwise he would have suffered in the tent from the heat.

We were now between five and six hours from Jerusalem. At an early hour I despatched a messenger to Jerusalem, with a letter to Dr. Macgowan, of the English Mission, requesting medicine, and advice. The messenger returned before evening, with very kind letters from both Dr. Macgowan and the Rev. Mr. Nicolayson, and also with medicine, which relieved the patient much that night, so that he had some quiet rest. The advice which Dr. Macgowan gave was, that we should return directly to Jerusalem, where Mr. Fiske could have the comforts and the medical treatment that he needed. Dr. Macgowan moreover kindly and urgently invited us to come directly to his house. Mr. Fiske, on hearing the note of Dr. Macgowan, seemed at first a little surprised that so serious a view was taken of his illness, and the idea of giving up the journey through the interior of Palestine was trying. However, he did not really hesitate. The decision of his judgment was entirely in accordance with the advice he had now received. Accordingly in the morning I prepared his horse in the most comfortable way I could invent, and we rode gently back to Jerusalem. We made two long stops on the road, and spread down a bed for Mr. Fiske to rest an hour or two each time. It was near night when we reached Jerusalem. We were received in the kindest manner by Dr. and Mrs. Macgowan, and when I saw my sick friend in a comfortable bed, and in such kind and skillful hands, I felt relieved of a load of responsibility and care, and thankful for the kind providence that had brought us thither, and raised us up these kind friends in the time of need. It had been an anxious day to me, as well as a painful one to him. I knew the ride could not but aggravate the disease; but there was plainly nothing to be done but to get the patient back to Jerusalem as quietly and as easily as possible. We felt it

was an infinite mercy that we were not so far on our way as to render it impossible to return.

It was on Thursday, 13th May, that we returned to the holy city. The next day, after Mr. Fiske had somewhat recovered from the fatigue of the ride, Dr. Macgowan's efforts were directed to the reducing the inflamnation and soreness in the abdomen. For the moment the effect of leeches and other remedies seemed to be favorable. But on Saturday it appeared that the disease was not checked. Dr. Macgowan regarded the case as a very serious one; the more so, on account of the chronic disease under which the patient had so long labored.

For three or four days there seemed to be no essential change. Dr. Macgowan thought the patient was not losing ground during this time, which was, in itself, an encouraging fact. Mr. Fiske meanwhile thought the disease was going slowly but steadily on, and his prevailing impression was that it would terminate fatally. On Monday or Tuesday, he told me he felt the case had assumed a very serious aspect, and he desired to know Dr. Macgowan's real opinion. Dr. Macgowan frankly told him, that the disease was not, as yet, arrested; and that, although he by no means thought the case hopeless, yet he could not deny that it was one of real danger. Mr. Fiske was not at all discomposed when he heard this opinion. He had all along felt persuaded there was no real improvement, although occasionally some symptoms had appeared favorable. He had before conversed with me very freely on the subject of his death; but now still more freely, and with great composure of mind. He said he would have desired, if such had been the will of God, to recover, and return to his native land. He felt especially desirous to see his children again, and he spoke of them with great tenderness. But he desired *most of all*, that the *will of God might be done*. In regard

to his children he said, that if his death might be sanctified to them, and be the means of leading them to Christ, he should rejoice to die for their good. He expressed also a strong affection towards the members of our mission circle, and a deep interest in the missionary cause, and said he should have rejoiced to speak again in behalf of that cause to Christians in America. All this however, he now felt he could leave with the Lord.

On Tuesday, the 18th, he suffered a good deal, and feared he was not bearing the pain patiently. "Let me have patience, he said devoutly, and not be the cause of suffering to others." But in truth, to others he appeared patient in an uncommon degree. And throughout the whole illness, Dr. Macgowan said he had never seen a patient exhibit a more submissive, sweet, Christian spirit than he did. He had very low views of himself, as an unworthy sinner; but seemed to look with a steady sober faith, to Christ as his hope.

On Wednesday morning, I found on coming to him that he had passed a tolerably quiet night. And yet on inquiring how he felt, he said, "I feel that the tabernacle is coming down." No very marked alteration took place however, until Friday the 21st. Up to that time, Dr. Macgowan had cherished some hope that there would be a change for the better; but now he noticed a change that was decidedly unfavorable. Mr. Fiske was not in the least discomposed when I told him of this fact. I quote a few words from a letter I addressed that day to my brethren at Beirout. "He is quite aware of the state of things. His mind is calm, and he seems to rest with a steady confidence upon his Redeemer. He looks into the unseen world with great solemnity, but with firm trust in Christ; and he utterly disclaims every *other* hope and confidence. He has strong views of his own sinfulness, but says, 'he feels that he can

commit this poor body, and this guilty spirit, into the Savior's hands.' I told him I was writing to the brethren. He says, 'Give my dying love to them all—and many, many thanks for all their kindness to me. Tell them *I am quiet, I hope not deceived*—I *seem to be willing to have it so—and rejoice to be in the Lord's hands.*'"

Perhaps I cannot continue the narrative better than by quoting from another letter which I wrote on Monday morning, May 24th. "When I last wrote, Mr. Fiske appeared to be failing rapidly. He rallied again a little the next day; and Dr. Macgowan, hoping against hope, continued faithfully to use every effort in his power. So he has done till the present hour, but his patient has continued to sink. This morning he seems very weak, and has a more death-like appearance than ever. For the last two days, he has suffered much pain. Yesterday he feared he was becoming or should become impatient. Also his mind in the morning was somewhat beclouded. But towards evening he told me he thought he had got the victory. It had looked to him dark and mysterious that the hand of God was laid upon him in this sudden manner, and brought him right down to this low and suffering state, in the midst of his journey, and among strangers. 'But now, said he, 'it is all cleared up to me, and I feel perfectly willing to be here and suffer the will of God—and to suffer it, *as His will.* I feel as though his presence is with me here, and that *He is not my enemy.*' He said more to the same effect, expressing his gratitude to his gracious Redeemer, and confidence in him. He spoke with difficulty and pain, owing to a distressing hiccup, which he has had for two or three days. I converse, read, and pray with him frequently, for which he is exceedingly thankful. Dr. and Mrs. Macgowan seem to feel it a privilege to be with him and minister to his wants, and to regard his patience and calm confidence in God as highly edifying.

"*Evening.* On my coming in from a ride this evening, Mr. Fiske seemed glad to see me, and said his mind was a good deal disturbed, and he needed the help of a Christian friend, to guide his thoughts, and keep the great truths of the Gospel before his mind. I repeated those words of the apostle, *I know in whom I have believed, and am persuaded that He is able*, &c. and asked him if he felt that he could, like Paul when he was about to die, with humble confidence commit his body and soul into the hands of Christ, assured that he could and would keep and save both. He replied, with characteristic modesty—'It *seems* as though I can—I *think so*. I do not believe He will reject me, and put my soul among his enemies.'—This last thought of having his lot among the enemies of God, he has often alluded to, as what he cannot endure. And the hope of being with the saints, in perfect holiness, and in the presence of God, is inexpressibly sweet and precious to him. In the course of this conversation this evening, I asked him whether, if it were left to his choice, he would now desire to be raised up from this sick bed, and return to his friends. He said, 'I have no desire to have it left to my choice at all: I see it so clearly to be the manifested will of God that I should lie here and suffer—and I feel perfectly satisfied with all. It is *just right—just right.* This is now my work, which God has given me to do—to fill up his will, by patiently suffering and wasting away. I would that it may be filled up *soon*—that you may be released from attending upon me, and that these dear friends may be released from the care and trouble I occasion them. And O let not Satan be allowed to set upon me, to buffet me, and fill my mind with thoughts and images of what *might* have been. *Dear Redeemer,*' he fervently added, '*keep me, I beseech thee, from all murmuring—help me to trust in thee—and give me the victory.*' He also expressed the earnest desire that in thus

suffering the will of God on this bed of pain and death, he might not be left to do or say anything to dishonor his Savior; and that the whole dispensation might be greatly sanctified to surviving friends when they hear of it."

"Tuesday morning, 26th. Our friend seems much as he was yesterday, except that he is weaker, and his mind wandering. Still, at times, he speaks in a very clear and satisfactory manner of his views and feelings. He says he is entirely satisfied to lie here and suffer and do the will of God. He appears to have a very distinct apprehension of his sinfulness, and a clear view of Christ as the Savior of the guilty and the lost. And though on other subjects he talks incoherently, it is very pleasing to see that on this great subject his ideas are so clear and so just. He again expressed, this morning, the warmest gratitude to God for those kind friends who have received him into their house, and for my presence with him in his sickness."

"Thursday, 27th May. During the last night, Dr. Macgowan watched with Mr. Fiske. His mind continued in a state of delirium, and the most he said was uttered incoherently. And yet, by rousing him, it was easy to gain his attention, and get answers to questions. Moreover he several times took a little nourishment. Dr. Macgowan, wishing to ascertain whether he still retained a recollection of those precious truths which had so greatly comforted him during his illness, asked him if he still had peace of mind. He appeared to understand the question, and replied, '*Yes, I have peace.*'—Are you able to lift up your thoughts to the Lord? He said, distinctly, though slowly—'*Yes—I joy—in the Lord—of my salvation.*' This, said Dr. Macgowan, was uttered, a word at a time, and yet the thought was brought out very distinctly. And these were the last coherent intelligible words that he spoke.

"At the dawn of day, Dr. Macgowan retired to rest, and

I took his place. Mr. Fiske was lying in a tolerably quiet state when I came to him, but soon afterwards his groans showed that he was suffering under pain, though now quite unconscious of every thing. The dying strife was now rapidly going on. Every breath was accompanied by a groan. After a while the groans gradually died away, and at about 6 o'clock he quietly breathed his last. I closed his eyes, and with the assistance of two native attendants, who had watched during the night in company with Dr. Macgowan, dressed the body for burial."

"There were some reasons that rendered it desirable the burial should take place with as little delay as possible. Accordingly, four o'clock P. M. of that same day was appointed for the funeral. At that hour our friends convened at the house of Dr. Macgowan, and walked thence, with the body, to the English chapel, where, at my request, the burial service of the church of England was read by the Rev. Mr. Nicolayson. All the members of the Mission who were in Jerusalem at the time, including bishop Gobat and his family, together with the English and Prussian Consuls, were present, and all followed the body, in solemn procession, from the chapel to the burial ground on Mount Zion, where the mournful service was completed by committing the remains of our departed brother to the ground, *in the sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord.* There the precious dust reposes, beside that of two lamented missionaries, and within a few yards of the sepulchre of David.

> Sweet is the savor of their names,
> And soft their sleeping bed.

Thus, dear madam, you have a faithful account of the last days of your beloved friend and relative. It is long: but I do not think you will wish it shorter, although to a stranger,

or one less interested in the subject than yourself, it might be tedious.

On reviewing what I have written, it seems to me that a few points deserve to have a little more prominence than is given them in the narrative.

One thing, which much impressed my own mind, was the very affectionate solicitude which Mr. Fiske expressed in regard to his children. I wish I could see those dear children, now left in a double sense orphans, that I might tell them by word of mouth what I saw of their honored father's tender love to them, of his deep concern for their everlasting well-being, and of the earnest prayers I heard him offer in their behalf. No subject lay with greater weight upon his mind than the welfare of his children's souls. This was apparent to me even before his illness. I now remember one occasion in particular, which I cannot forbear to mention. It was on the Sabbath which we spent at Mount Carmel. He was leading in our social devotions; and after mentioning my case and that of my family, his thoughts turned to his own beloved children; and while his feelings nearly choked his utterance, he poured forth his prayers for them, with a tenderness and fervor which, if those children could have witnessed it, would have made an impression on their minds never to be forgotten.

Another thing I wish to notice a little more particularly, is the very great and persevering kindness of Dr. and Mrs. Macgowan. If Professor Fiske had been their own brother, it seems to me they could not have done more for him than they did. And they manifestly felt it not a burden but a privilege, to minister to the wants of our sick brother, and to witness his sweet, Christian submission, and his calm trust in God in the prospect of death. I ought to mention also the very kind attentions of all the members of the English Mission, especially of bishop Gobat and his excellent lady,

all of whom showed a Christian sympathy and kindness that was very comforting to our friend, and I must add affecting to my own mind. All those friends had become much interested in Professor Fiske during our first visit, and had shown towards both of us every possible Christian civility and attention, and when the providence of God again placed him in the midst of them, not now as a guest merely, but as a sick and dying man, their interest in him was naturally deepened. I think they all felt too, that his sick chamber, as long as he was able to see and converse with friends, was a privileged place. Bishop Gobat, who often visited him during his illness, and who is a man quick to see the hand of God in his dealings with his people, said to me the evening after the funeral, "I think it has truly been good for us all, that our friend was sent here to die amongst us; and I thank God for the spiritual advantage we have derived from this whole dispensation."

As it respects myself, it was a part of the Lord's plan that I should accompany his servant, and be with him at his death. That I now look upon as the chief design of the journey. It was not designed, that both of us invalids should regain our health and strength. That object was not to be attained by either of us. But the design was that one of us should find a grave on Mount Zion, and the other have the mournful privilege of ministering, in some small degree, to the spiritual comfort and refreshment of his dying friend in his last days. A privilege I certainly did and do esteem it, and I pray that I may profit by it, as I desire to be thankful for it, while I live. And when my time shall come, may the same rich grace sustain me in the trying hour, that was given to my departed brother!

I close my long letter. May God sustain and comfort you, dear madam, and all those numerous friends and relatives upon whom this blow will fall heavily. And may the

bereavement be greatly sanctified, according to the dying wish and prayer of our friend, not only to his immediate relatives, but also to the College, to his respected associates there, and to the whole community.

With christian sympathy and regard,

Your friend and brother,

G. B. Whiting.

To Mrs. Martha Vinal,
Charlestown, Mass.

Thus did Professor Fiske sicken and languish and die, far from his home and all his "kindred according to the flesh." Feeble as he was when he embarked for Smyrna and the Holy Land, we trusted that his valuable life would be spared—that the breath of the sea and of Lebanon would almost make him young again; that leaving behind his cares and forgetting his infirmities, he would go on "from strength to strength," till he had compassed the whole land of the prophets; and after climbing the pyramids, and threading the catacombs, he would return enriched, as but few are by their travels, to impart his acquired affluence of wisdom and knowledge to many successive classes in the College which he loved so well.

Yes, we had fondly hoped, that after traveling through many countries, reaping and gleaning as he went, he would return in due time, "bringing his sheaves with him." But "he will no more return to his house." The Faculty of the College will no more be aided by his counsels, nor the young men profited and charmed by his able instructions.

Like Paul he went up to Jerusalem, "not knowing the things that should befall him there," though in no such peril of "bonds and imprisonment." Like his Savior he went up to Jerusalem to die, not a bloody and violent death in the midst of enemies gnashing on him with their teeth; but

to die quietly in his bed, cheered by his Savior's presence and enjoying all the ministering assiduities, which medical skill and christian sympathies could afford. In Jerusalem he died; on Mount Zion, and near to the tomb of David was he buried. How near to the sepulchre of Jesus himself, "who is the resurrection and the life," does he sleep; and O how sweet to sleep in Jesus, till the glorious morning breaks! Though one place is no nearer heaven than another, what disciple is there, who, if his Master should call him home, while journeying in a foreign land, would not wish to die at Jerusalem rather than any other spot on the globe. Jerusalem, the chosen city of our God; the scene of so many sacred associations; the spot where the glorious work of redemption was consummated! Who at death would not love to go up from Jerusalem below, to Jerusalem above, "which is the mother of us all?" Who would not rejoice on the morning of the resurrection, to ascend from Jerusalem with the patriarchs and prophets and martyrs, to "meet the Lord in the air" at his coming? Who that pants for "glory and honor and immortality," will not sing with our dear departed friend,

"Jerusalem! my happy home,
Name ever dear to me.
* * * * * *
There happier bowers than Eden's bloom,
Nor sin nor sorrow know,
Blest seats! through rude and stormy scenes,
I onward press to you.
Why should I shrink at pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day."

Thus, "man lieth down and riseth not. Till the heavens be no more, they shall not awake nor be raised out of their

sleep." But "though dead," Professor Fiske "yet speaketh," through the lips of surviving hundreds, whom he taught how to speak and how to think, and it remains that we not only "magnify the grace of God that was in him," but attempt a brief estimate of his talents, his industry, his various classical and philosophical attainments, his eminent skill and success as a teacher, his high rank as a preacher, and the admirable symmetry of his intellectual and moral character.

HIS TALENTS.

No man, after his sophomore year in College, is a universal genius. No one does or can excel in everything. But "every man has his proper gift of God, one after this manner, another after that manner." As in the days of the apostles, there were "diversities of supernatural gifts, but the same spirit; as to one was given by the spirit, the word of wisdom; to another the word of knowledge by the same spirit; to another the gifts of healing by the same spirit;' so in every age, "there are diversities of natural gifts by the same God, who worketh all in all." Some are far more richly endowed by nature than others, and in cases where it is hard to say which is the greater man of the two, the prominent gifts of one are often very different from those of the other. One is born a poet, and another a philosopher. One has a natural taste for polite literature and another for the sciences, and the few who are capable of distinguishing themselves in almost anything they choose, still have preferences and aptitudes in which their greatest strength lies. This was the case with Professor Fiske. The diversity of his gifts was remarkable. There were specific lines in which he excelled.

When we heard the examination of his classes in Homer and Demosthenes, and listened to his admirable lectures on

Greek literature, we verily thought that he lived only among the ancient orators and poets. But it appears from entries in his journal while in College, that while there his favorite study was intellectual philosophy; and I think I have heard him say since, that his earliest preference was for mathematics rather than for the languages.

He never "saw men as trees walking"—never "saw a great tumult without knowing what it was." If his eye was rather microscopic than telescopic; if he did not see quite so far as some other gifted men, what he did see, he saw clearly. There was no blur, no mist about it. Every thing that fell under his eye, was itself, and not something else. His glance was intuitive, and it was exceedingly piercing. His mind was eminently analytical. It apparently cost him little effort, to reduce the most stubborn proposition to its simplest elements. Whatever went into his crucible, was melted down and analyzed at once. He saw the relations of truth, whether physical or metaphysical, moral or scientific, with singular clearness, and could unravel the subtlest web of sophistry, with surpassing dexterity.

In the popular sense of the term, Professor Fiske had but little imagination, or if he had, he never permitted it to soar amid the treacherous currents of the upper air; and yet, he had a high appreciation of it, in such authors as Homer and Milton and Dante. His taste for the sublime and beautiful was as discriminating as it was exquisite. Few men had a keener sense of the ludicrous, or could easier make it doubly ludicrous, if he chose. Of sparkling repartees and biting sarcasms he had his quiver full, and when wanted for defence, they were ever ready to leap out like the lightning's flash. His wit of which he was very sparing, was generally exquisitely polished and glittering,

and was brought to the keenest edge. But however deep it might sometimes cut, it never haggled. The wound healed by the first intention.

Every close observer of distinguished men must have been struck with this remarkable difference in their mental constitutions; that while some will believe nothing till it is *proved*, others are ready to believe everything, till it is *disproved*. The former must have mathematical demonstration, or moral certainty, before they will embrace any new theory, however plausible it may be; whereas the latter are captivated at once, and take its truth for granted, till it is shown to be false. One is a man of lines and angles and logical formulæ, to which he clings with the greatest tenacity; while another is dazzled with hypotheses, and lured by the faintest probabilities. Each may be eminently useful in his sphere, while both are apt to err in opposite extremes. If the former is too skeptical, the latter is too credulous. The one is a rigid logician, and the other an adventurous theorist. While the one abides forever in the midst of settled truths and acknowledged certainties, the other launches out boldly into the regions of speculation and discovery; and though the latter often labors in vain, he now and then finds, if not the philosopher's stone, which he was in quest of, something far more valuable to his country and the world; while, though the former commits no mistakes, he makes no discoveries.

Professor Fiske belonged to the class of the *realists*. I borrow the term to save circumlocution. He had not a particle of credulity in his nature; and of course, he never could have made a great discoverer. He never was entranced by mere moonshine in his life; but if his extraordinary cautiousness saved him from mistakes, I think it sometimes repressed invention, and circumscribed the range of his active and powerful mind. He would have been

more popular—perhaps he would have made the world a greater debtor, if he had been more sanguine and hopeful.

His love of order was remarkable. Every book, every paper, every letter, every memorandum must be in its place. He wanted every thing, to which he might have occasion to refer, so arranged, that he could lay his hand upon it in the darkest night; and he could not understand how anybody of the opposite habit could get along at all. What he was in his library, he was everywhere else: in his family, in his lecture-room, in all his plans and movements he was eminently a man of order.

Among strangers, Professor Fiske was constitutionally reserved; but he was everywhere a close observer of men and things. The glances of his keen eye went deeper, than any but his intimate friends were aware of. So great was his modesty, that but few, out of that circle, had an adequate appreciation of his talents and acquirements. He was one of the last men I ever knew, to "sound a trumpet before him," either at home or abroad. If men wished to find out what he was, and would take the trouble, they might; but of one thing they might rest assured, he would never obtrude himself upon their notice. I was going to add, that with all his gravity and reserve, Professor Fiske was, at proper times, and in unrestrained social intercourse delightfully companionable. He had within him an inexhaustible fund of facetiousness, which was ordinarily "a fountain sealed," but which would sometimes overflow and sparkle and exhilarate almost in spite of himself. It was facetiousness of a peculiar kind: so apt, so delicate, so polished, so chaste and guarded, as never to wound the nicest sensibilities; but on the contrary, so refined and exquisite as to delight one whose eye was quick enough to see the flash, and whose taste was refined enough to hold communion with such a mind.

But I am dwelling too long, I fear, upon these topics. Such were Professor Fiske's rich mental endowments; such was the foundation on which he had to build, and with what diligence and skill did he finish the superstructure? We have seen that his faculties were of a very high order: how and with what success did he cultivate and improve them? A man may be rarely gifted by his Creator, may have great abilities and yet never distinguish himself in any thing. But,

PROFESSOR FISKE WAS A TRUE SCHOLAR.

In his boyhood, as we have seen from his journal, neither he nor his friends contemplated anything like a public education; and but for one of those Providences, mis-called *accidents*, he would probably have spent his life in cultivating the soil, rather than his own mind and the minds of hundreds in more than twenty College classes, who will ever regard him as one of their ablest instructors.

What then *was* his rank as a scholar? The words scholar and scholarship are indefinite and comparative terms. Thus we say, that the most forward boy in a primary school, is a fine scholar; that he who recites his lessons most accurately, in an academy or high school, is an excellent scholar; that the under-graduate in College, who masters all the text books, and makes the most rapid proficiency, is a first rate scholar; and that the man who devotes his life to liberal studies, with eminent success, is a ripe scholar.

Professor Fiske went through all these stages of scholarship. He was a fine scholar in the common school, an excellent scholar in the academy, and a first rate scholar in College; or in the language of one of the Professors, "he was a hard student and held a high rank as a scholar. He thoroughly explored every department of learning, which

he attempted. He was thought to be constitutionally accurate, patient in his investigations, and wise in his conclusions." But when he graduated and when he resigned the Tutorship in Dartmouth College, Fiske was far, very far from reckoning himself a scholar, in the higher sense of the term. He felt that at most he had only laid the foundation, and that it would cost many years of hard labor, to carry up and give anything like a classical finish to the edifice. How different from your young masters of all wisdom, who look upon their last recitation in College, not only as "the end of the law" there, but as the end of all such hard mental drudgery anywhere; and who henceforth rely infinitely more upon their wits, their genius, their Commencement orations and Latin diplomas, to give them a literary currency, than upon any future attainments. They wear the finest broadcloth, it may be, and make the handsomest bow upon the stage, and receive the congratulations of their friends, and go home and lay up their classics for the moths to digest, while they themselves are devouring ship-loads of garbage, labelled polite literature, as it is served up, reeking from the sewers of London and Paris.

The rank to which Professor Fiske attained, as a scholar, in the estimation of the most competent judges, may be inferred from the following brief extracts of letters from three distinguished Professors, who knew him well, and whose standard of scholarship is very high.

One of them, referring to the change of his Professorship from Languages to Intellectual and Moral Philosophy, says: "Had he chosen to continue his linguistic studies, it admits not of a doubt, that he would have become one of the most accomplished Greek scholars in the country."

Another writes: "My estimate of Professor Fiske as a scholar, is high. He possessed great accuracy and unwearied diligence; a sound judgment, and what is often not

found combined with these, *a fine taste.* I have often thought, that had his lot been cast among more ample means and the opportunities for higher pursuits, he would have taken a stand in the foremost ranks, as an elegant and profound scholar. He was so, even now, according to the measure of his opportunities."

Another says: "Professor Fiske's Manual of Classical Literature is not to be regarded merely, or chiefly, as a translation from Eschenburg. The work is indeed, as it imports to be, a compilation. But a very large part of it is brought together from such a variety of different sources, and so much modified by the judgment of the compiler, that it has, at least this part of it, almost as much originality, as a work of this kind can have. Every time I look at the book, I am amazed at the vast compass of information which it contains, and at the industry requisite to bring it all into so condensed and systematic a form. Such a thesaurus of various information, on subjects pertaining to classical literature, does not, to my knowledge, exist anywhere in the English language. Not only the student, but the professor, finds here no mean substitute for a large collection of books, which treat on the several topics embraced in this one volume." This work has been introduced as a text book, into Amherst College, Harvard University and several other Colleges of the highest standing.

Every true scholar understands the general process, by which high literary and philosophical attainments are made. It is by close thinking, by hard study, by patient and enduring application. "That memorable answer which Sir Isaac Newton gave to the illustrious foreigner, who complimented him on the greatness of his *genius*, and the wonderful extent of his *discoveries*, is worthy of the great man who made it." "Indeed, sir, you are in a mistake on both points. The objects, indeed, are vast and magnificent;

and therefore I made a fortunate choice for my reputation; but they are comprehensible by the most ordinary genius, if he will but take my method, *never to hurry*. If I have any advantages over other naturalists, it is only in a more patient thinking, in which I perhaps exceed many of them. To this I am indebted for all my success."

Professor Fiske took the same method. He never spent an hour in searching for a royal road to the temple of science. He had the good sense to go straight up the hill, and to toil patiently on, as his strength would allow. Like the athletæ in the games, he prepared himself for the struggle by severe training. For nothing was he more remarkable, than for the command which he had gained over the powers of his mind. He could fix his thoughts upon a Greek particle, a mathematical problem, a logical argument, or a metaphysical distinction, and hold them there as long as he pleased. Very few scholars have carried their mental discipline to a higher state of perfection; and this lay at the foundation of all his attainments. The instruments with which he worked were ground and polished, and always within his reach. If his thoughts ever stole away and played truant, they were sure of being soon arrested in their sports, and brought back and held to a closer confinement, if possible, than that from which they had escaped.

Professor Fiske saw just what he wanted to do and how it should be done; and then began at the beginning. Having once commenced, he advanced step by step, from the more simple to the more complex, and nothing could turn him aside to the right hand or to the left. It was not in his nature to be *superficial*, and this rendered it so difficult for him to tolerate skimming the surface in his pupils. He regarded the elements of things, as the things themselves, and having once taken up a subject in earnest, he

never left it till he understood it. In studying a language, he first made himself a thorough master of the grammar, and then of its idioms, etymologies and anomalies. Before grappling with the unbending lines and sharp angles of mathematics, he armed himself with axioms, rules and definitions: and so with the first truths and definitions of his favorite science of mental philosophy. His policy was, to clear away every thing before him as he advanced. Whatever he gained he held, and every fresh triumph prepared the way for a greater. How different from those mis-named scholars, who never make themselves thorough masters of any thing in the progress of their studies; but recklessly advance, as into an enemy's country, leaving all the strong fortresses in their rear, to shut them in and force them to surrender, ingloriously, at discretion.

For nothing, perhaps, was Professor Fiske more remarkable, than for his *industry and perseverance.* He was eminently systematic in the division and improvement of his time. It would not be far from the truth to say, that he was always in his study when his health would allow, and the friends of learning and religion will long have reason to lament, that in his feebleness, he did not give himself more time for relaxation. Call when you might, you would find him at his desk, with pen in hand, or poring over his text book and classics. Like Sir Isaac Newton, in his critical and philosophical investigations, I believe he was never "in a hurry." What he could not do to-day, he left for to-morrow; and as in the instance of his Classical Manual, what he could not finish in one year, and do it well, he would apply himself to, with equal zeal and patience, the next. This was one of the great secrets of his success. It was in this way, that when he died, he had so far outstripped most of his contemporaries, and was fast becoming one of the ripest scholars in New England—a

distinction which his great modesty would never have allowed him to dream of.

PROFESSOR FISKE AS A CLASSICAL TEACHER, AND COLLEGE OFFICER.

Here he had but few if any superiors. Though no man can teach what he is ignorant of himself, it does not follow of course, that the best scholars will always make the best instructors. This requires something more than the mastery of Homer, Plato and Demosthenes; of logic and metaphysics; of the exact and natural sciences. A man might know all the College text books by heart, and deliver courses of the most splendid lectures, and yet fail exceedingly in the recitation room. A teacher must have a certain *tact*, which some great scholars do not possess. He must not only be able to express his own ideas clearly, but know by a sort of intuition, how to put himself in communication with the minds of his pupils. He must remember how it was with himself in the same early stages of education; what difficulty he met with, what help he needed; and must be able to come down from the heights which he had been toiling up for years, to the level of common minds in their elementary studies. It is moreover essential, that he should love the employment of teaching; that he should possess a kind of enthusiasm in his department and be able to infuse it into his classes. He must be patient, too, as well as accurate and earnest. He must always be accessable to his pupils both in and out of the recitation room, and take pleasure in resolving their difficulties.

How far Professor Fiske answered to this description of a good teacher, hundreds can testify. Far as he was in advance of them, he could, with the greatest ease, put himself in their situation, as a learner, and adapt his instructions to

their capacities. It was no stoop in him to become their companion in studying the lesson. It is true, his standard of recitation was high. He was particular—too particular, some thought, who love to smoke after breakfast, and go to sleep in the Greek room. He required accuracy more than volubility in the recitations. The duty of a teacher, in his estimation, was not to get the scholar's lesson for him, any more than to eat his dinner for him, and for the same reason. He never put leading questions, in order to hurry through a lesson, or to help an idler over a difficulty. He aimed to make every recitation an exercise of mental discipline, as well as of gaining knowledge, and often the former more than the latter. Woe to the witless shirk who came in unprepared and attempted to put the Professor off with extemporizing, ever so fluently, over the text book. He was sure the next moment to be hopelessly set among the Greek roots, or to be brought up, staring at vacuity, by some simple question in philosophy, which a child might answer.

I know that his rigid drilling was not seldom complained of by those who indulged in loose habits of study; and even some respectable scholars may have thought, at the time, that he turned the screws rather too hard; but I have heard many of the graduates, who sweat profusely under the process, express their obligations to Professor Fiske, for his high and minute requisitions: nor do I believe there is a respectable man among them all, who in looking back, regrets that it was his fortune while in College, to fall into the hands of such an instructor.

One of his early pupils, now a distinguished Professor himself, touching on this point, says: "Professor Fiske's value as a teacher was by no means limited to the particular sphere in which he taught. His method of instruction was rigid, beyond that of most men whom I have known; and was eminently suited to exercise and strengthen the powers

of the mind in general. He was himself an example of high mental discipline."

Another graduate of the College, now a learned Professor also, says: "Professor Fiske was remarkable for quickness of perception. The motions of his mind, thought, feeling and imagination were very rapid. This was apparent in the instantaneousness with which he could solve a difficulty in the classics, or with which the objections to a proposed solution would occur to him." If Professor Fiske has left behind him more able or faithful teachers than he was, in any of our Colleges, where are they?

But there are other and far more trying duties than those of instruction, devolving upon a College officer. If he had nothing else to do but to prepare lectures and hear daily recitations, arduous as such labors are, it would be delightful. To a true scholar, no profession or employment could be more so. But in every public institution, there must be *government* as well as *instruction;* and though it should always be paternal, still it must be something more than moral suasion. It must be a government of *law*, and a law is armed with penalties, (else it is mere advice); and unhappily these penalties must sometimes be executed, fall on whom they will. The Faculty are of necessity made the judicial and executive officers. How difficult and trying these governmental duties are; what wisdom and patience they require, none but those who have been called to the trial can tell. Cases will arise, in which human wisdom is scarcely adequate to decide what ought to be done, and in which, do what they will, the Faculty are sure to be blamed, either for being too strict or too lax; for going too far, or not far enough. Or what is more common, perhaps, some in the same case of discipline, will blame them for going to one extreme and some to the other. And it not unfrequently happens, that the penalties of the law fall upon the

sons of the most liberal patrons of the College and the personal friends of the Faculty. What a struggle it costs to do one's duty in such cases, it is easier to imagine than to describe.

As one of the executive officers of this College, for more than twenty years, Professor Fiske met these trying responsibilities with a firm and consistent spirit. No member of the Faculty felt more reluctant than he did to inflict College censures and punishments; but all his associates will testify, that he never flinched in the trying moment, but always sustained the majority, let the consequences to himself of discharging the duty be what they might. However he might differ from some of us in opinion, he was always ready to take his full share of the responsibility. In one word, he was an able, vigilant, trustworthy and self-sacrificing College officer, as well as an admirable teacher.

PROFESSOR FISKE AS A PREACHER.

What were his original preferences I do not know; but there is reason to think that his heart was drawn toward the gospel ministry, from the time of his great spiritual change in Dartmouth College. With this view he entered the Theological Seminary at Andover, as soon after his graduation as circumstances would permit, and spent three years there in laborious preparation for the sacred office. As he was never a settled pastor, and had been preaching scarcely a year when the acceptance of a professorship in Amherst College turned his thoughts and studies into a new channel, it could not be expected that he would attain to that eminence as a preacher, which, with his talents and industry, he might have done, had he devoted his life to the sacred profession. And but for the arrangement which *devolved* upon him the duty of taking his turn with the president and the other professors, in supplying the chapel pulpit on the Sabbath,

he probably would have written but few discourses, if any; and would have preached but little, after he took the professional chair. Happily that arrangement brought him out, though not so often as we wished, and I have no hesitation in saying, that he has left behind him, some of the richest, clearest, most instructive and pungent sermons that I have ever heard. Highly eulogistic and even extravagant as this may appear, to those who never heard the ablest of them, I believe it accords with the judgment of both officers and students in College; and when the selection in this volume comes to be read, I feel confident that the verdict of the most intelligent Christian readers will sustain that judgment.

In the common acceptation of the term, Professor Fiske was not an eloquent preacher. His voice was small and his utterance, when he began, and till he was roused, rather laborious. It wanted that fullness and flexibility and strength, which habitual speaking, before a large audience, would have given it. Still at times he was exceedingly animated and even eloquent, and more and more so in the last years of his life. He rarely went abroad to preach, and when he did, his want of practice, and his low appreciation of his performances, deprived him of the advantages which a loud and musical voice, and a more imposing personal appearance would have given him; insomuch, that while the few in every congregation admired him, out of the Chapel, and out of the village church in Amherst, where he often preached, he was not a very popular preacher. But such discourses as he often gave us, so perspicuous, so neat and classical in style, so clear and logical in arrangement, so full of thought, so conclusive, so direct, so harrowing to the conscience, but few men can write, who have devoted their whole lives to preaching. It might be objected, that some of his discourses were too metaphysical and scholastic for a

common audience; and doubtless had he been a pastor, they would have been considerably modified in this respect. But though logical they were always clear—I may add, were clear *because* so logical and analytical. Though sometimes profound they were never obscure. However deep the waters, the pebbles might always be seen at the bottom. Having clear and definite ideas himself, Professor Fiske knew how to put them into such intelligible language, that every attentive hearer, of ordinary capacity, could understand him. His style is a model of pulpit elegance, purity, conciseness and perspicuity. Hardly ever a word is wanting, or superfluous; and rarely will you find a collocation that could be changed for the better.

But it is time for me to pause, and let others who knew him well, and heard him often, speak. Says a friend, who was colleague professor with him for many years, "Of all the men I have ever known in the pulpit, I have never known Professor Fiske's superior, in commending the truth to every man's conscience. There was such a goodness blended with the severity of his arguments and appeals, that it was indeed only a hard and impenitent heart that could 'resist the wisdom and the spirit by which he spake.'"

Says one of the early graduates and tutors of the College: "Professor Fiske loved the truth and was tenacious of it, and was earnest for its reception into the hearts of his hearers; and his countenance, gestures and whole manner, bespoke his purpose to cling to the truth, and to hold it up, and hold it forth, and present it, and urge it for the good of his audience, even though their good must be secured by some degree of present discomfort. I well remember some of his searching, pointed, close, pungent discourses, and never think of him in the pulpit other than an *able*, but by all means a *faithful* preacher. His preaching was characterized by intellectual eloquence, though the populace

would not regard him as in their sense, an eloquent man. He was too precise, too argumentative, too noiseless to attract the gaze of superficial hearers."

Says another early graduate, now a distinguished Biblical Professor: "As a preacher, Professor Fiske, so far as he was known, held a high rank. His discourses, as vivid, strong, pointed demonstrations of divine truth, were certainly, as I now remember them, among the most impressive that I ever heard. On my return to College as a tutor, when perhaps I was better able to appreciate such performances, I was even more struck with this character of them, than I had been as a student. I can now recollect, with great distinctness, extended trains of thought, which his powerful mode of exhibiting the doctrines of the gospel, fastened at that time on my memory. He wanted, in my opinion, only some of the embellishments of a speaker, to have made him one of the most effective preachers that we have had in this country."

PROFESSOR FISKE IN HIS FAMILY.

In obituary notices, nothing is more common place, than to say of a deceased husband and father, that he discharged all the duties of these endearing relations, with the tenderest fidelity. It were easy in the present case, to take fresh impressions from the stereotype, which throws off so many hundred copies every month. But I have only to say, that the truest domestic love is the least ostentatious; and that to form a just idea of the vestal warmth that glowed in Professor Fiske's bosom and irradiated his house, you must have known what he was to his wife, whose "price was above rubies," in all the years of her feebleness and suffering—must have heard the testimony which, though unnecessary, she could not suppress upon her death bed, and

must have known, what his orphan children knew, of his paternal watchfulness over them from the cradle, and of his fidelity in "bringing them up in the nurture and admonition of the Lord."

AS A FRIEND,

Professor Fiske needs no encomium here, nor upon his tomb-stone. The record is indelibly engraved upon our hearts. He was sparing of professions—no man more so. Strong and true as his attachments were, he never expressed all that he felt, nor half that he felt. His extreme delicacy would not allow him to do it. But when once he had given you his heart, he never wavered a hair. He never stopped to inquire how it would affect his interests or popularity. You always knew where to find him, let the wind blow from what quarter it might. You felt perfectly sure that he would stand by you "through evil report as well as good report," so long as you continued to deserve his confidence; and you were not disappointed. I nothing doubt, that Solomon had just such a man in view when he said, "there is a friend that sticketh closer than a brother."

With this agrees the testimony of a former distinguished colleague professor, from whose letters I have already given a brief extract. After remarking, that Professor Fiske had great accuracy of judgment, and uncommon perseverance in examining the more recondite portions of a subject, and prying into the most minute distinctions, he adds, "I was however more favorably impressed by the rare fidelity of his friendship than by the marked acumen and penetration of his mind. I never knew him to hesitate or waver, in defence of one whom he esteemed, whatever odium he might incur. He did not sacrifice his friends to his own popularity, but aided them at the expense of his own, in the time of their

necessities. He manifested his regard for them, first and chiefly, when they needed such a manifestation. There are many little incidents which I can recall, of his faithfulness and constancy in friendship, which present his character in a very amiable point of view. This fidelity in friendship characterized Professor Fiske in his whole official and religious character. What he loved, he loved earnestly."

It only remains that I speak of professor Fiske, as

A HUMBLE, SINCERE AND CONSISTENT CHRISTIAN.

This I have reserved for the last topic, because it abundantly appears in the extracts which I have given from his journal, and as his whole life testified, this was the crowning excellence of his character.

Richly endowed as he was by nature; eminent as a scholar, and unsurpassed as a teacher; able, searching and effective as were his discourses in the pulpit; true and tender as he was in his domestic relations; sincere and unwavering as were his friendships; what a sadness would oppress our hearts, if he had left behind him no satisfactory evidence that he was the friend of God. But aside from the fruits of piety, which were ever ripening in the sunshine of his Christian life, I might have quoted innumerable passages, almost, from the private journal which he kept for more than thirty years after the first dawn of his hope in Christ; which are instinct with the breathings of "a humble and contrite heart, that in the sight of God are of great price." But while all who had the best means of judging, had great confidence in the genuineness and depth of his piety, Professor Fiske was one of the most self-distrustful Christians, I ever knew. This arose partly from the demonstrative structure of his mind, which rendered it impossible for him to rest satisfied without the clearest evidence; and still more, from the depth and thoroughness of what the old

divines called "a law work" upon his mind, at the time of his conversion. He saw that he was indeed, in "the horrible pit and the miry clay." He had such clear and overwhelming views of the desperate depravity of his own heart; of his helplessness as a lost sinner; of the holiness of God; of the purity and strictness of his law, and of his own just exposure to its awful penalty, that the remembrance of it ever after made him tremble, lest his hope of forgiveness should prove at last to be a false hope. As the light of truth and of holiness shone more and more clearly into his heart; it revealed to him, as divine truth always does and must do, more and more of the "deceitfulness and exceeding sinfulness of sin." It was this which made Professor Fiske jealous over himself with such a "godly jealousy;" and how much safer are those doubts and fears which arise from deep searchings of heart, than that presumptuous confidence, which springs from superficial views of true religion.

I have no room left to show, as I might, by much larger quotations from Professor Fiske's journal, both before and after he embarked on his foreign tour, that he was manifestly ripening for heaven, while he thought and spoke of himself as the "least of all saints." And indeed, if I had the most ample space, without crowding out more important matter with which his manuscripts so richly abound, what more need we add to show, that judging by our Savior's rule, "By their fruits ye shall know them," he was, as I have said, *a humble and sincere christian;* and what better evidence could his friends desire, that his soul has been gathered with the saints in glory, as his body rests with their sacred dust on Mount Zion, than they derive from his consistent and devoted life, from the record of his Christian experience, which evidently was intended for no eye but his own, and from the breathings of holy resignation and hum-

ble confidence in the Redeemer, on his death bed? "Here is the patience of the saints; here are they that keep the commandments of God, in the faith of Jesus. And I heard a voice from heaven saying unto me, Write blessed are the dead who die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them."

May the compiler of this volume, as he here closes the Memoir of his departed friend, subjoin two or three paragraphs from his address to the students in Amherst College, which was delivered at the request of the Trustees, some time after the afflictive intelligence of Professor Fiske's death reached this country.

"I cannot close this imperfect memorial, without one word to the students of this College, in which Professor Fiske so long taught, and which his talents, piety and scholarship so much adorned. Here, my young friends, is a model of industry, order, thoroughness, humble piety, high attainments and eminent usefulness for your imitation. Without a sound and discriminating mind, indeed, he could not have mastered so many studies; but it was patient thinking, untiring investigation, rigid mental discipline in the study of the classics and the sciences, and the prompt and conscientious discharge of all his duties, rather than any extraordinary natural gifts, that made him so ripe a scholar, so eminent a preacher, and so thorough an instructor. And why should you not aspire after equally rich and useful attainments? Why, if you have not already done it, why not "give yourselves first to the Lord," and then to the cause of learning and religion, as your loved and admired Professor did? You have at least as good literary advantages here, as he enjoyed, in the respectable College where he was educated. Do any of you say, that with every possible effort, you can never rise so high, nor teach so ably as

he did? How do you know? It is rare, that an undergraduate gains such a perfect knowledge of his own powers, as to know what attainments he can make, or to what extent he can bless his generation, and those who shall come after him. Professor Fiske would have told you, if his modesty had not forbidden it, that when he was in College, he had no expectation of ever making himself, what we know he was; and this I have no doubt has been true of the majority of the most distinguished and useful men, every where. At your age, Newton never dreamed that he should solve the mighty problem of celestial attraction, and explain the harmony of the spheres, nor Jonathan Edwards, that he should be enthroned, a century after his death, the acknowledged prince of metaphysicians. No man can tell what or how much he can do, till he has tried, and tried a great while—tried to the full extent of his abilities and opportunities. Judging from all past observation, it is not the most gifted of your number, who will, as a matter of course, make your mark highest, and do the most good in the world, but it is those who make the best use of their time and privileges here, and who shall most assiduously build upon these foundations hereafter.

Remember, my young friends, that as the learned and the good are passing off from the stage, and you are coming on, high and solemn responsibilities await you. You may try to shun them, but they will come. When they come, you may, by your own fault, be so weak, so unprepared to meet them that they will crush you; but you cannot ward them off. And why should not each and all of you "do what you find to do with your might?" Former generations have studied and labored and prayed for you, as well as for themselves; and why should not you confer still richer blessings, if possible, upon your own and upon future times? For what purpose are you enjoying the

highest literary and religious privileges, but that you may stand in your lot, and guide and teach the young, and preach the gospel, and help to make and administer good laws, and to sustain all the wise and glorious institutions under which we live, like the educated men who have gone before you?

Your learned and indefatigable Professor, whose life and character I have so imperfectly sketched, has left you, and gone to the city of David, and you cannot call him back. But you can do as he did—"Remember your Creator in the days of your youth." You can, by divine assistance, prepare yourselves, as he did, to serve God and your generation; and die at last in the faith which opened the gates of the heavenly Jerusalem to him, as he was leaving the desolations of the earthly, and washed in redeeming blood you can rise with him in the resurrection, to "glory and honor and immortality."

SELECTED SERMONS

OF

PROFESSOR FISKE.

SERMON I.

SPIRITUAL LIBERTY.

WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY. BUT WE ALL WITH OPEN FACE, BEHOLDING AS IN A GLASS THE GLORY OF THE LORD, ARE CHANGED INTO THE SAME IMAGE FROM GLORY TO GLORY, EVEN AS BY THE SPIRIT OF THE LORD. — 2 Corinthians III. 17, 18.

THIS passage, so striking for its beauty, is also crowded full of thought. Its significance may be drawn out in more distinct propositions, by the following paraphrase.

"The most perfect spiritual or moral freedom possible exists in God. Some degree of this freedom or liberty exists in every Christian, because the influence of the Holy Spirit has produced in his soul some moral resemblance to God. The spiritual freedom of the Christian becomes greater and greater in proportion to the increase of this resemblance; and when the resemblance becomes complete, then the freedom will be perfect. Under the sanctifying agency of the Spirit, all believers are changed into the same image, the image of God 'in righteousness and true

holiness;' it is an image of resplendent spiritual beauty or glory; and every advance they make in the progress of the change, is a step from one degree of this beauty or glory, to a beauty and glory still more resplendent."

But what is the nature of this spiritual or moral freedom?

It is my purpose to offer in answer to this question several remarks, growing out of the text, exhibiting some essential elements and traits of the true moral freedom of the human soul.

First. The true moral or spiritual freedom is something totally distinct from liberty of outward action.

The text evidently represents it, as an attribute of the soul appropriately. And the most perfect liberty to do in outward action, what the soul wills to do, may exist, where there is no true *spiritual* freedom at all. On the other hand, there may be the highest degree of spiritual freedom that can be attained on earth, where the body is confined in prison or in fetters. Thus Paul and Silas enjoyed undiminished freedom of soul, when, with their feet fast in the stocks, their hearts prompted them to sing praises to God; nor would their moral freedom have been at all abridged, had the Roman magistrates tied up or torn out the tongues of those holy men, in order to silence their midnight thanksgivings.

Secondly. The true spiritual or moral freedom includes something, which is not found in the mind of any unrenewed man. It is a liberty which exists only where the Spirit of the Lord is. There is in it some peculiarity which does not belong to the soul, before that blessed agent creates the heart anew after the image of God. The true moral freedom has some trait or characteristic not shown by man, before that momentous change in his character and prospects. Any other supposition would be at variance with the very pith and marrow of the text.

Thirdly. The true spiritual and moral freedom of man involves as an essential mark or trait, whatever is essential to the advance of a renewed soul in the progressive work of sanctification. This is perfectly obvious from the text: since the moral freedom or liberty increases, just in proportion as the work of sanctification goes on. If we can point out, therefore, any grand and peculiar characteristic, attending the believer's growth in grace, we shall have therein what is also a grand and essential characteristic of spiritual or moral freedom.

Fourthly. Psychologically, the grand and essential characteristic of the believer's growth in grace, is an ever *increasing probability of right moral acts or states in his soul.* Theoretic explanations of this fact are of little importance here; perhaps none can be given; but the *fact* itself is indubitable. The further any man is advanced in sanctification, the more nearly sure and certain is it, that all the moral exercises of his soul will be right.

Not only do his holy affections and emotions rise to greater intensity when they are in exercise, but there is a greater and greater likelihood, that every object presented will *call forth* the proper emotion. On no account is the Christian more frequently led to "write bitter things" against himself, than for the *irregularity* of his emotions and affections. One hour they may kindle up in a bright and eager flame. Every object he contemplates serves to add fuel to the holy fire. While he muses, his heart burns within him. But the next hour, his soul is sunk in spiritual languor and stupidity. The objects, which had once roused his warmest feelings, now make comparatively little impression, or awaken no feeling at all, or serve only as occasions for some ungodly emotion. As the believer gains more of the image of God, there is a greater degree of exemption from these irregularities. The connection between the objects of

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thought and right emotions, becomes more and more uniform, as he advances from stage to stage in his sanctification; in other words, there is a regular approximation towards a certainty that every object will be contemplated with appropiate and right feelings. And whenever he has advanced to such a degree of holiness, that there is a perfect certainty that no object when viewed by his intellect will ever awaken any wrong affection or emotion in his heart, but every object will give rise to the right and proper feeling, then he has obtained in this respect a full resemblance to God.

In like manner, as the Christian advances in sanctification, there is an increasing uniformity of the connection between right motives and the choices or volitions of his will; or in other words, which mean precisely the same thing, there is an increasing regularity and constancy of the soul's choosing what is right and rejecting or refusing what is wrong. To suppose a Christian to be advancing in holiness, when at the same time wrong feelings and motives were just as likely as they ever before had been to control his will, would be supposing what is most obviously a palpable contradiction in terms. The common sense of men every where demands and expects to find, that the Christian will be under the prevalent influence of holy motives exactly in the degree in which he makes progress in piety. The records of the Bible and Christian experience in every age, as attested in the pages of biography, show, that the fact corresponds to the expectation. 'Evil men and seducers', who plot for the downfall of Christians, understand this matter. They assail with their temptations, not generally the advanced and confirmed Christian, but rather the young believer, the recent disciple; and why? Because they well know, that their flattering enticements, or their ridicule and sneers, have more power to move the will of the younger and less experienced Christian. By this in-

creasing regularity of the control of the choice by holy motives, the believer on earth is gradually changed into the image of God; and his resemblance to God in this respect will be complete and perfect, when he is removed from earth to heaven, and I suppose not *until* then; when he receives his crown and his harp in the presence of God and the Lamb. It then becomes sure that every choice of his soul will spring up in connection with a holy motive, from right feelings of heart. These remarks prepare us then, to state a grand and essential characteristic of the spiritual or moral freedom of the soul. Therefore,

Fifthly. True moral freedom, we infer, implies, as an indispensable element and part of it, an established tendency in the soul toward the exercise of right emotions and right volitions. It implies a fixed character, disposition or adaptation of mind, such that all the volitions or acts of choice are produced by right feelings of heart as their motives, and none but right feelings of heart are awakened by any of the objects contemplated by the intellect.

Such *is* the perfect moral freedom of the Infinite mind: there is an eternal, unalterable certainty that every object will be viewed by God with perfectly holy emotions, no object can awaken any other emotions; and every choice or decision of the divine mind is made for perfectly wise and good reasons, or in other words, from right and holy feelings as the motives.

Thus, in the development of our text, we find, it presents to us most beautifully the origin, the progress, and the perfection of moral freedom or spiritual liberty in the soul of man. That freedom or liberty demands the establishment, in the tendencies of the soul, of a proper connection between the acts of the intellect and those of the heart and the will. The freedom commences, when the soul is first renewed by the Holy Spirit; then the will first begins to be

controlled by right feelings—then right feelings first begin to rise in the heart in view of objects contemplated by the intellect. The freedom advances and increases as the soul advances in sanctification, and the connection between the volitions of the soul and right feelings and motives as their cause, becomes more nearly fixed and certain. The freedom is perfect and entire, when the soul is wholly sanctified, and carried up to the moral image of God, and there is a complete certainty and fixedness in the connection by which every object of thought is sure to awaken a suitable feeling in the heart, and the proper motive is sure to control the choice of the will.

This subject suggests several useful reflections.

First, we see that true moral freedom is essentially freedom from sin. The soul is sinful just in proportion as there is in its exercises any connection between the objects contemplated by it, and wrong emotions or affections awakened by them, and between its acts of choice and wrong motives producing them. This connection is partially severed by the renewing power of the Holy Spirit, and thus is commenced a gradual emancipation of the soul; the dominion of sin is broken, it no longer holds an uninterrupted sway; right affections now are sometimes awakened—volitions and choices now sometimes follow proper motives; some degree of freedom from sin is effected. And as the moral freedom increases with advancing sanctification, it is essentially an increasing freedom from sin. The bond, the thraldom which is thus more and more weakened as the work of grace goes on, is the bondage of sin, that bondage by which the whole mind is held under the control of a wicked *heart;* so that the thoughts of the *intellect* do but awaken unholy affections, and unholy affections ever move the *will*. "Where the Spirit of the Lord is, there is liberty." The Spirit delivers from the power of sin, and this deliverance is liberty;

it is what the Bible styles freedom by way of prëeminence. "If the Son make you free, you shall be free indeed;" *free indeed*, free prëeminently. He is a freeman, whom the truth makes free. The first beginning of moral or spiritual freedom is the beginning of a deliverance from sin, and the completion of that freedom is the complete and everlasting deliverance from sin.

Secondly, we see why the true and perfect freedom of the soul is the most valuable possession.

It is *synonymous* with—rather it is *identical* with actual and unchanging rectitude.

Freedom from physical restraint or force, or from civil oppression, is a rich and valued blessing. Freedom from pain, suffering and care, from poverty, sorrow and fear, is highly prized by all. But let the largest possible measures of such freedom be obtained, and how low does it sink, how trivial and insignificant does it appear, when compared with this *real freedom of the soul*, which will be perfect when the soul is fixed for eternity, amid the glories and joys of heaven!

There are *two* things worthy of note in marking the superlative value of this freedom. The first is, that the freedom, when completed, involves in itself the perfect purity and rectitude of the soul;—the second is, that when completed, it also involves a certainty that this purity and rectitude will be perpetual—a certainty that they shall never be lost or impaired, but every choice of the will, every affection and emotion of the heart, right forever! The holy harmony of the soul's movements forever sustained without a shock, a discord, or the slightest jar! Such is that liberty, which is found, in its beginnings at least, in every soul, where the Spirit of the Lord dwells.

Thirdly, we see that true moral freedom is not freedom from the operation of fixed laws. In the perfect moral freedom of the infinite mind, there is an immutable connection

between volition and motive, between emotion and intelligence—every object viewed by the Omniscient intellect awakens infallibly the very emotion or feeling of heart which it ought to awaken, and no other—and every volition or purpose of the Almighty will is joined infallibly to a holy reason or motive; here is the invariable operation of fixed law; antecedent and consequent are unalterably conjoined; in the whole compass of the sciences, in the whole sweep of human knowledge, no instance can be found, where the law is so fixed—where the connection between antecedent and consequent is so certain. The moral freedom of the human soul approximates to being perfect, just in proportion as it approximates to a full resemblance to the moral freedom of the divine mind; that is, of course, just in proportion as the soul is brought more and more completely under the same fixed law, and the same certain connection between antecedent and consequent—that heavenly bond which binds every choice of the will to right feelings or desires in the heart, and binds a right feeling and emotion of the heart to every object viewed by the intellect.

So utterly false is that notion of moral freedom, which is urged by Pelagians, Arminians, Wesleyans, and other errorists in religion; who adopt the fancy, that moral freedom implies freedom from the uniform operation of fixed laws. There is not time, if this were the place, to speak of the impossibilities and absurdities involved in that notion. But some things, showing its entire contrariety to the teachings of the Bible, are here both pertinent and important.

A freedom such as to exclude the law of connection between thoughts of the intellect and feelings of the heart, and between feelings of the heart and purposes of the will, supposing such a freedom possible in a moral agent, and supposing there could be any sin where the feelings of the heart were not awakened by the man's own thoughts, or

where the choices of the will were not produced from the man's own heart,—supposing such freedom to be a possible thing and to be consistent with guilt or blame,—then such a freedom could never afford the slightest security against sin; and any increase or augmentation of such a freedom, if any increase of it were possible, would bring no additional deliverance from sin; and this view alone is sufficient to demonstrate, that any such freedom is not the true moral freedom of the soul as taught in the Bible; for the least degree of that true moral freedom does afford some security against sin, and every increase of it brings both additional deliverance and augmented security. That the freedom thus imagined would afford no security against sin is manifest. It contains none in itself, for by the supposition there is no uniform law; the soul, one moment immaculate and holy as the angels of light, would be just as likely to have, the next moment, the vilest affections and choices, as to have the opposite, since there is no law of uniformity. And such a freedom allows no safety to be acquired; the actual practice of virtue for ages would add nothing to the safety, except just in the degree in which the supposed freedom should be impaired; for if that long practice might occasion any greater tendency than at first existed, just so far there would be a *law* in operation; and just so far, therefore, the freedom would be gone. A soul possessing such a freedom could not, therefore, avail itself in the slightest degree of the aid of habit, except by surrendering in the same degree that freedom. Nor could such a soul receive the aid of the Holy Spirit in a single instance, without making the same sacrifice. Now the freedom, thus imagined, cannot be the liberty, which exists, where the Spirit of the Lord is. Not only so, such a freedom is utterly inconsistent with that liberty; for the sanctifying influence of the Holy Spirit tends to increase the moral freedom of the

soul, instead of destroying it; and the practice of virtue and holiness tends also to increase it. And the freedom, thus imagined, is not that for which the Christian prays, when he beseeches God to make him a freeman in Christ. So little does he desire any such freedom as a freedom from the operation of fixed law, that such a freedom is the very thing AGAINST *which he prays;* he pleads with God for Christ's sake, to send the Holy Ghost and bring his heart and his will into a perfect obedience, that is, to connect his choice with the right object of choice with a full certainty. So earnestly bent is the fervent Christian to secure this certainty, this uniform operation of fixed law, that he entreats God to exert his Almighty Power and thereby *hold* him *bound* to the love of what is good, and *bound* to the choice of what is right. Such is the beautiful prayer in the seventh stanza of Wordsworth's Ode to Duty—a stanza quoted by Coleridge with high approbation:

> "I myself commend
> Unto thy guidance from this hour;
> Oh, let my weakness have an end;
> Give unto me, made lowly wise
> The spirit of self-sacrifice;
> The confidence of reason give;
> And in the light of truth thy *Bondman* let me live."

How perfectly natural to the *Christian* heart is this prayer for an entire subjection of the soul to reason and truth! And when the Christian has wandered from his Redeemer, and fallen into sin, how readily does he exclaim,

> "Wretch that I am, to wander thus,
> In chase of false delight—
> Let me be *fastened* to thy cross,
> Nor ever lose the sight."

How often too, when a sense of Christ's dying love con-

strains him to holy efforts, how often does he devoutly say,

> "Till life's latest hour I'll bow,
> And bless in death a *bond* so dear."

Fourthly. We see that true moral freedom is not at all infringed by that certainty in the order of events, which is called moral necessity. The most perfect moral freedom exists in the divine mind; no higher or more complete or more desirable moral agency can be possessed than God possesses, and yet there reigns an eternal and unalterable certainty that every object viewed by Him shall be connected with perfectly holy emotions, and that every choice or purpose formed by Him shall be the result of perfectly holy motives. As there is no appropriate language strong enough to express fully the absoluteness of this certainty, the term *necessity* has been applied to it; and we often say every feeling of the divine mind *must be* right; a choice or purpose of God *cannot be* without a good and wise reason; and this, we often say also, is from the *necessity* of his nature; which is only saying and saying truly, that the perfect moral freedom of God is an eternal and immutable moral necessity. The necessity which exists, therefore, does not infringe the freedom, not only so, the necessity is essential both to the perfection and to the preservation of that freedom.

So in the character of Christ, that only man who knew no sin, there was perfect moral freedom; but what a fixed and unfailing certainty was there in that character, so that the heart was sure to yield at once the proper emotion towards every object presented to view, and the will was sure to make at once the choice demanded by a right motive. So unchangeable was this certainty, that Satan, that old tempter and artful seducer, assailed in vain the man Christ Jesus; he could find nothing to work upon in that sinless man. Christ possessed a freedom, the adversary

could not destroy or diminish. There was a high moral necessity which hindered Jesus from ever choosing wrong or feeling wrong; and that necessity, so far from interfering with his moral freedom, was its essential characteristic and its invincible safeguard.

So also in the redeemed saint in Heaven; how safely and certainly is he confirmed in his holiness and happiness forever; a certainty as fixed as the promise and purpose of the Almighty, that the whole series of successive thoughts, feelings and choices in the mind of that saint will forever be right. No influence can awaken a wrong thought — no thought can produce a wrong feeling; an abiding moral necessity reigns there with a supremacy, which could not be overcome, should all the legions of Hell force an entrance into Heaven and join in one terrible onset upon that glorified spirit. Thus again it is manifest, that the moral necessity does not at all impair the freedom, but secures and perpetuates it.

So likewise in the devoted saint on earth, there is a tendency to a perfect certainty that all his mental acts and feelings will be just such as they ought to be. There is therefore a degree of moral necessity, and this degree is becoming continually stronger and stronger, and yet his moral freedom is at the same time, and in the same degree growing more and more full. Thus obvious here also is it, that the moral necessity does not infringe upon his freedom, but that the necessity is in fact a concomitant and an essential element of that freedom.

And it is important to observe that, while in all these cases the necessity does not impair the moral freedom, neither does it diminish the moral beauty and worth of the character. The character of God is not less lovely and glorious and adorable, because there is an infallible and eternal certainty, that is, an infinite moral necessity of its continuing to

be just such a character as it is. God *cannot* lie; an immutable necessity involved in his essential goodness hinders it. If there were no such necessity, if God *could* utter falsehood, would his character be more lovely and praiseworthy? Remove that moral necessity; let God's character become such that it would be possible for him to lie, and would he not thereby be stripped at once of his peculiar glory?

So with the Christian far advanced in sanctification and preparation for heaven, there is a moral necessity which binds him to the love of truth and the practice of duty with almost unerring certainty, a necessity which makes him exclaim whenever tempted to sin, "how *can* I do this thing and sin against God:" but here the necessity, so far from detracting from his excellence and praise-worthiness is evidence of higher excellence and greater praise-worthiness than would otherwise be shown. The necessity is in fact the result of the excellence in such a sense that if the necessity were less it would prove the moral excellence of the character to be less. Who is the purest and best man, he whose mental habits are such that he is just as likely as not to have and cherish polluting desires, or the man whose mental habits are such that he *cannot* harbor for a moment an unclean thought?

And as no degree of moral necessity can diminish aught from the meritoriousness of right actions and feelings, so no degree of such necessity can ever take away aught from the guiltiness of wrong ones.

Fifthly. We see that the special influence of the Holy Spirit is a precious favor to man.

Until that influence rests upon the mind, there is no freedom from sin; it is only where the Spirit of the Lord is, that there is any degree of the true and proper liberty of the soul. This liberty implies, as we have seen, an adjusted harmony of separate or distinct operations or movements of

the soul all fitly and rightly adapted to each other. Such is the harmony of the infinite mind, all the attributes being blended in their exercise in happy unison,—eternally secure from all cause of discord or interruption,—knowledge, wisdom and holy benevolence, ever acting in sweet concert. How beautiful, how perfect, how glorious that harmony.

Similar to it is the harmony existing in the angelic mind. Every movement or act succeeds its predecessor or coexists with its concomitant, in perfect agreement with fixed law, and in entire accordance with virtue and holiness, not a sinful choice or a wrong emotion ever rising to produce a jar, not one note of discord in the heavenly music of the angelic mind.

Like to this *was* the harmony once existing in the human soul. God made Adam in his own image. The mind of man, as thus created, was "fearfully and wonderfully made," —of surpassing workmanship—with its elements combined and adjusted in regular and beautiful adaptation, and forming as it were a most delicate and admirable machinery, sense and intellect and heart and will all fitted to work together in due relations and proportions, and in thus working to serve and enjoy and glorify the great Creator. And how harmoniously did it work, until the eating of that forbidden fruit! Alas, what a blow then was given to this fair instrument! what confusion and disorder followed in all its workings! what a fearful derangement has there been in its movements from the apostacy to the present hour! Philosophers in all ages have puzzled themselves to tell what is the difficulty; and yet the difficulty is a single one, and lies wholly in a single part of the machinery.

"A watch-maker told me," says Mr. Cecil, "that a gentleman once put into his hands an exquisite watch, that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twen-

ty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him, that possibly the balance-wheel might have been placed near a magnet. On applying a needle to it, he found his suspicion true. On his putting in a new wheel, the steel-work in the other parts and the whole machinery of the watch went as well possible."

Thus it is with the mind of man. The balance-wheel has been magnetized; the heart is poisoned by sin; and all the beautifully constructed machinery has been working irregularly ever since that malignant influence first touched it. Now what is the only remedy? The balance-wheel must be *un*-magnetized; stripped of that fatal power it has in it to disturb the movements of the other parts; the heart must be freed from the virus of sin; then the whole machinery will be freed from disorder, the whole mind will be restored to its original harmony, to its true spiritual liberty. And by what agency can this be effected, this purification, this re-formation—this un-magnetizing of the balance-wheel, this renewing of the heart? The experience of the world for six thousand years attests the doctrine of the Bible, which assures us, that that work is the prerogative of the Holy Ghost. By a special influence on the heart, that divine agent removes the disturbing cause, and confusion gives place to order, discord is turned into harmony, sin retires, holiness reigns in pristine beauty and the disenthralled mind exults in heaven-born freedom and purity. Surely then no language can adequately describe, how precious a favor to man is the special influence of the Holy Spirit.

Finally. We see what a cheering prospect is before every real Christian. When the Christian finds himself again and again overcome by besetting sins, caught so often in the snares of Satan, beguiled so sadly by the allurements of the world, it is not strange that he should often be ready to give

up all as lost; and when he discovers the plague within him, the deceitfulness and desperate wickedness of his own heart, it is not strange that he should feel as if his bondage were utterly hopeless. And how many times during his course of struggles and conflicts does he sink down overwhelmed with a sense of guilt and shame and moral impotence. How many times does he cry out under the oppressive load, who shall deliver me from the body of this death; who shall set me free from this mass of moral putridity which is weighing my soul down to Hell?

But every saint now in heaven once traveled along the same rugged path, and felt the same discouragements.

> Pilgrims in this vale of tears,
> Once they knew, like us below,
> Gloomy doubts, distracting fears,
> Torturing pain, and heavy wo.

And the same issue of the course is before every one who is now a pilgrim, and there is now the same security that the Christian will reach the happy goal. The Holy Spirit dwells in some sense in every Christian mind, and where that Spirit is, there is liberty. The work of moral emancipation is begun, and it will go on. Beholding as in a glass the glory of his Lord, the Christian will be changed into the same image, from glory to glory. The foundation of God standeth sure; the Lord knoweth them that are his, and they shall advance from strength to strength, till all of them do appear before him in Zion.

Take courage, then, ye almost disheartened disciples. The seal of redemption is *upon* you, and the *germ* of perfect moral freedom, the noblest and richest treasure of an immortal being, is *within* you; and just in the degree in which you seek and secure the indwelling of the Spirit of God in your souls, this *germ* will expand and grow. Yet ever bear

in mind,—if you indulge in sin the progress of your emancipation will be hindered by your own act; a single wicked choice, a single guilty affection or emotion is a partial surrender of your liberty; and if you grieve away from your bosom the Spirit of the Lord, you thereby thrust yourselves back hopelessly into the bond of iniquity and the gall of bitterness. Remember too, what this freedom, which you are beginning to enjoy, cost in its purchase; no price of silver or gold procured it; it was not won on the battle field where brave and generous ancestors fell in the deadly strife; it was a legacy from the dying Son of God, put in your possession by the Holy Spirit. You will, then, cherish this liberty; animated with the cheering prospect of a final triumph over sin and everlasting deliverance from it, you will press forward in your course, aiming ever at the glorious prize of your high calling, looking ever to Jesus the author and finisher of your faith. A few conflicts more, a few more steps in the toilsome passage upward, and you will stand in his heavenly presence, and see him as he is and be like him, each of you a redeemed, regenerated spirit, brought into the full liberty of an elect child of God, with all your powers and capacities fitted to act in holy harmony together, and in delightful unison with the countless throng of saints and angels around the throne.

SERMON II.

THE AUTHOR OF REGENERATION.

BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME; WHICH WERE BORN, NOT OF BLOOD NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD."—John i. 12, 13.

A simple and brief paraphase will best exhibit the sense of this passage. "All those," the writer would assert, "who received Christ, truly believing on him, enjoyed the privilege of being sons of God, having experienced a birth which proceeded, not from natural consanguinity, or physical generation, or from any human influence, but from the agency of God."

Did those, who embraced the Savior when he appeared on earth, receive the privilege of being sons of God? Then the same privilege will be ours, my brethren, if we cordially admit the Redeemer to our hearts. And is it not a valuable, a precious privilege? To have the Lord Almighty for our Father, and be led by the Spirit of God, and receive the Spirit of his Son sent forth into our hearts and be heirs of God through Christ! Oh, who can estimate the privilege! Well does the apostle John exclaim, in one of his affectionate epistles, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

It is not my object, however, in the present discourse, to dwell on the privileges of the sons of God, but to consider the origin of that change by which they are introduced into this interesting relation, and to illustrate and enforce the truth, that *God is the author of Regeneration; or Regeneration is a change wrought by the Spirit of God.* Respecting the essential nature of this change, I will merely remark here, that it is an internal, moral, abiding change wrought in man. It is an *internal* change, affecting the thoughts of the mind, and giving new views of religious truth. It is a *moral* change, affecting the state of the heart, and giving entirely new feelings. Before the change, in all the multitude and variety of the man's feelings, there was not one emotion of true holiness, not one affection of real love to God, and of course not one emotion or affection which can meet the demands of the divine law. After the change, although there are many sinful emotions and unholy feelings, the heart often feels the glow of holy affection; sincere love to God and the creatures of God often occupies the soul; and in greater or less degree, all the mental exercises and tempers required by the gospel are experienced and fostered. The change is *abiding*, not ceasing with the momentary and accidental excitements, by which it is often attended, and which the superficial observer or the scoffing infidel may consider as its only cause, but continuing through the whole life and manifesting itself in habitual obedience to the commands of God, and habitual zeal for his honor and glory. Such, briefly, is the nature of the change which takes place in every instance of Regeneration. *Of every such change the Spirit of God is the author.*

It may tend to satisfy us of this truth to observe:

First, it is a change every way worthy of His agency.

Were it in any respect unworthy of this exalted being, were it beneath his greatness and dignity, we might feel re-

luctant to ascribe it to his operations. For, boundless as is the compassion of our God, and much as his condescension will stoop to benefit his creatures, he will engage in no work, he will perform no act, unworthy of his glorious and elevated character. But the change is such, that it is highly honorable to him to ascribe it to his agency. *It is a change from sin to holiness.* Is there anything unworthy of God in an act, which goes to destroy sin and promote holiness? Was it worthy of God to stamp his own image on the heart of man at the creation, and is it not worthy of him to restore that image, when despoiled and effaced by an enemy? Is it honorable to a good king to induce a disloyal subject by kind and gentle persuasions to return to his duty,and is it not honorable to God, to bring back to allegiance a wandering rebel by a sweet and transforming influence upon his heart? Is it well in the Creator to form a vessel unto honor, and is it not better to take a vessel of wrath fitted for destruction, and frame it into a vessel of mercy fitted for glory?

But again, *the change requires the putting forth of a mighty energy.* The whole current of a man's thoughts and feelings is interrupted by it, and diverted into a new channel. The formidable and almost resistless power of habit is overcome. The skin of the Ethiopian is cleansed, the spots of the leopard are washed away. The haughty and stubborn will, also, is curbed, and broken down, and subdued. The lion is tamed into the lamb. The moral nature of the soul is altered. By almost wonderful generation, purity springs up from impurity; by a strange and peculiar metamorphosis, hatred is turned into love. Now must it not require a mighty influence to produce a revolution like this, upturning all the foundations of the soul, and cleansing out its many hidden defilements, imparting to each of its faculties a new principle of exertion, and spreading over its whole frame a new aspect of loveliness and grandeur? And is not the act, which terminates

in such an effect, worthy of the omnipotence of God; and shall we not ascribe it to him, of whom it hath been beautifully said, "the heart of the King is in his hands, and as the rivers of water, he turneth it." *The change is moreover highly beneficial.* It is beneficial to society. Who would not desire, even for the social and secular interests of the neighborhood, that every man were a Christian? Many a pious believer may indeed be far less useful and important as a citizen, than another person, who is an utter stranger to vital religion; but is he not far more useful than he could be, if he were not a Christian? And who will say that this other person would not be still more useful than he is, could he add to his promptness and alacrity in business, to his good sense and sound judgment, his tender sympathies, his amiable manners, and his public spirit, could he add to all these the peculiar feelings of a sincere and elevated piety? Only let the wealth and talents and influence which God entrusts to a few individuals in every society,—entrusts, let it be remembered however, only for a short period and with the condition of receiving a strict account of their employment—only let these advantages be consecrated to the cause of truth and benevolence, as they always will when the individuals possessing them experience the change of regeneration, and there can be no doubt that the change is beneficial to society. And is it not beneficial to the individual himself? Is it no benefit to enjoy here all the blesings of communion with "the Father of Spirits," to possess all the privileges of a son of God; especially, to hold a claim to an inheritance incorruptible and undefiled and that fadeth not away? But if the change of which we speak is thus beneficial in its consequences, it is without a doubt worthy of the special agency of God to produce it; and in ascribing the positive and direct power to him, whose tender mercies are over all the works of his hands, we surely do an honor to his infinite benevolence.

While we perceive that the renewal of the human heart is every way worthy of the agency of the Spirit of God, it may still further satisfy us that He is its author, if we observe,

Secondly: The manner and circumstances, in which it often takes place, require the supposition of his agency. It takes place under such circumstances, that you cannot account for it, unless you ascribe it to the Spirit of God.—You *cannot attribute it to the power of eloquence or of argument.* Multitudes have listened to the most irresistible demonstrations of the christian doctrines, and their hearts have remained untouched. Multitudes too have heard the most overwhelming appeals of christian eloquence, and have still lived and died unregenerated. David Hume more than once experienced the enchaining power of christian oratory; but Hume still continued a scoffing infidel. Felix heard a speaker who made him tremble, as he reasoned of righteousness and the judgment to come; but Felix did not repent. And yet many a sinner of greater intellect than Hume, and of greater power and authority than Felix, has been bowed down by means of the foolishness of preaching, and preaching, too, which made no pretensions but to proclaim Christ crucified.

The change *is not owing to the influence of novel and splendid truths.* For, it is an indisputable fact, that, in a vast majority of cases, it is occasioned by the simplest truths in religion, and those too, with which the person has long been familiar, which have been presented to his mind a thousand times before, but have made no impression, passing away from his remembrance, like a summer's cloud from the sky. And what is it, that has given all at once to this simple and familiar truth, such a power to enchain the man's attention, to awaken his conscience, to show him his guilt, to drive him away to his closet and his Bible, and bring him upon his

knees in prayer, and fill his eyes with tears, and his heart with sorrow for sin, and lead him to renounce the world, and with it all its follies and pleasures and honors and gains, and make him through the whole of his subsequent life another man in conduct and feeling and principle? Whence has this trite, this so often reiterated and hitherto powerless truth obtained such unexpected and mysterious efficiency? Whence, my brethren, but from that all-pervading Spirit, who hath said, that his word shall accomplish the purpose for which he sendeth it?

Again, the *change is not produced by the mere influence of grand and overwhelming occasions.* For while many of these pass away without securing the least permanent effect upon the heart, the most trifling circumstances are often the means of bringing about a complete transformation. All the stupendous miracles attending the crucifixion of the Savior, although the sun was darkened and darkness was over the whole land, and the veil of the temple was rent in twain from the top to the bottom, and the earth did shake, and the rocks were rent, and the graves were opened, and many bodies of the saints who slept arose and went into the holy city and appeared unto many, all these stupendous miracles had no influence to soften and subdue the citizens of Jerusalem; while the feeble cry of Jonah, an unknown and unprotected foreigner, wandering in the streets of a licentious and idolatrous city, and uttering an alarm which might seem more like the raving of a madman than a rational and credible prediction, aroused the people and the nobles and the king of Nineveh from their slumber of iniquity, to fast, and put on sack-cloth and cry mightily unto God. So it is now. Let a terrible pestilence, like that which has swept from the Eastern continent its millions of victims, come upon one of our cities; let death go prowling through its lanes and alleys, wearying himself day and night, with the loath-

some burden of his spoils, and carrying into every habitation and every household his fearful desolations: the inhabitants may be filled with alarm; they may sit and gaze at each other in the silence of terror; they may flee to their houses and friends at a distance from the melancholy scene; but few of them become new creatures, in Christ Jesus: they continue impenitent and enemies to God amidst their fearful desolations. At another time, in the city's highest prosperity, when the sound of the viol echoes through its halls, and the smiles of peace and joy beam around its firesides, let a single infant, of only a few days, sicken and die; its mother for the first time, although she has before committed more than one like precious deposit to the cold grave, thinks seriously of her own death; eternity in the appalling magnitude of its realities and claims rises before her; and here her thoughts are fixed till a visible and striking change is wrought in her; and this fastens an influence upon a sister, a brother, or companion, and through them it goes out upon others, till at length you behold a new aspect brought over many of the families; and soon you find a powerful *revival* originating from this slight occasion in the very community which had remained far from righteousness under the most terrific dispensations of Providence.

The history of individual Christians will abundantly show, that the change is often connected with circumstances apparently the most trifling, and in many cases after others, apparently much more impressive and affecting, had exerted no such influence. The religious impressions of one of the best ministers, and one of the ablest of the later divines of N. England,* originated in the circumstance of his being required, on a certain occasion, to explain the Copernican System to a collection of youth. In the midst of his task, an overwhelming view of the greatness and glory of the Al-

* Dr. Spring, of Newburyport.

mighty architect seized and occupied and subdued his mind.

The excellent Dr. Scott traced his conversion to the simple circumstance of being reproved for a certain error by an ungodly man. "If my fault, said he to himself, appears in such a light even to this ungodly man, how must it appear in the sight of the Holy God?" The celebrated Bunyan, whose name will ever be precious to Christians, was first awakened to contrition by hearing a poor and aged woman mourn over her aggravated sins.

A gay youth of high rank and connections had joined a party of thoughtless companions in a ball room. The music began, and the festive amusement went on. He was full of joy and glee. But in the midst of the festivity of the scene, *the clock struck one.* That note fell with terror upon his ear. It brought to his mind the following passage of a religious poet.

> The bell strikes one; we take no note of time
> But by its loss. To give it then a tongue,
> Is wise in man. As if an angel spoke,
> I feel the solemn sound: if heard aright,
> It is the knell of my departed hours.
> Where are they?

Conviction seized the youth. His thoughts glanced forward to death and the judgment. He fled from the hall, hurried to his closet, and became a new man.

In the year A. D. 1842 there died, in the state of Massachusetts, a man aged about 117 years. He was a native of England. When quite a boy, he heard the venerable John Flavel preach upon the text, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha." When Flavel arose to pronounce the benediction, he said, "how shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is anathema, maranatha."

The man afterwards came to this country, and lived a thoughtless sinner, until he was an hundred years old. One day, while at work alone in his field at this advanced age, the text and sermon and the attendant circumstances were recalled to his memory, and were the means of his awakening and conviction. He soon made a profession of religion, and, during the sixteen years which he lived afterwards, continued to give pleasing evidence of piety.

Christian biography may furnish us with thousands of instances analogous to these. Now how is it that, after a man has repeatedly witnessed the most affecting occasions, and been placed in the most impressive circumstances, and been plied, time after time, with the most urgent and alarming calls of Providence, and has passed through the whole without a moment's interruption of his carnal security—how is it that this same man is afterwards touched and awakened by some circumstance, or event, as trivial and as accidental apparently as the falling of a leaf, and is pursued by the reflections it occasions, till he is transformed into a new character? How is it, unless there is, behind this event, the agency of an invisible Spirit, which is like the wind, "blowing where it listeth, and no man can tell, whence it cometh, or whither it goeth?"

Once more, the *means instrumental in the change have a different influence on different persons in the same situation and at the same time.* Let the ambassador of Christ utter from the pulpit the solemn proclamations of the gospel. It may be, that one of his numerous hearers is pricked in the heart, and goes home, bowing under an oppressive burden, and anxiously inquiring, what he must do, while all the rest return unawakened and undisturbed, praising or censuring the sermon, or relating their anecdotes, or talking upon the business of the week. Now how does it happen so? It is not because this man is weak and ignorant, for often

it is the most intelligent and cultivated man in the assembly that is thus smitten. Neither is it because he is intelligent and cultivated. For often he is the reverse, the most ignorant in the audience. Nor is it owing to his previous belief, for often it is a man who has ridiculed the whole subject of religion; nor to his previous desires, for often it is a man, who has hated the warning voice of conscience, and who even now wishes to silence it, and will struggle long and violently against the thoughts and feelings which are rushing upon his mind. And is there any supposition by which you can satisfactorily explain it, that one should thus be taken, while another is left, except you admit that he is smitten by that mighty archer, whose unseen arrow glides by every other object to reach its proper mark, and pierces the heart with a deep and painful wound, that the smitten sinner may hasten to the kind physician, and receive from the Holy Spirit that anointing, which is sweeter and more healing than the balm of Gilead.

If the change implied in Regeneration is worthy of the agency of God's Spirit, and takes place in circumstances which naturally lead us to suppose his agency in it, we may then be abundantly satisfied, that He is its author, if there is any confirmation of it in the Scriptures; and therefore let us observe,

Thirdly: That the Bible expressly ascribes the change to the agency of God. It does this in a variety of ways. There are many passages, in which God promises to produce the change, and in such a manner as implies his own special agency. In Deut. 30: 6, "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayst live." In Jer. 31: 33, "After those days, I will put my law in their inward parts, and write it in their

hearts, and will be their God;" and 32 : 39, "I will give them one heart and one way, that they may fear me forever." The Apostle Paul applies these passages of the prophet, to the time of the Christian dispensation, when the Spirit of God descended in rich and powerful influences. In Ezekiel 36 : 26, (Cf. 11 : 19), the language is still more explicit : "A new heart also will I give you, and a new Spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." These *promises* manifestly imply, that it belongs to the agency of God to renew the heart. But in passages still more numerous, it is called, when accomplished, the work or gift of God. The graces of repentance and faith are given or granted by him. Acts 11 : 13. II Tim. 2 : 25. Eph. 2 : 8. "Then hath God also to the Gentiles *granted* repentance unto life." "In meekness instructing them, that oppose themselves ; if God, peradventure, will *give* them repentance." "By grace are ye saved through faith ; and that not of yourselves, it is the *gift of God.*" Christians are called the workmanship of God—the "work of his hand, the branch of his planting," (Isaiah 60 : 21). "Ye are God's husbandry, ye are God's building," (I Cor. 2 : 2). He that hath *wrought* us to this, is God," (II Cor. 5 : 5). "For we are his workmanship, created in Christ Jesus unto good works," (Eph. 2 : 10). "If any man be in Christ, he is a new creature, or rather a new creation," (II Cor. 5 : 17). And Christians are said to be begotten of God. "Of his own will begat he us," (James 1 : 18). "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This last passage, which is our text, is a positive assertion, that regeneration is the work of God alone ; it expressly affirms that the birth, by virtue of which Chris-

tians are the children of God, is a birth not effected by any physical operations in blood and flesh, not resulting from any mere human influences of any kind, but produced by the agency of God. So, "I will run in the way of thy commandments, when thou shalt enlarge my heart," (Ps. 119 : 32). "He who hath begun a good work in you, will perform it until the day of Jesus Christ," (Phil. 1 : 6). "The God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight," (Heb. 13 : 20, 21). If the agency of God is necessary to foster the principles of piety after they are implanted, who can doubt the necessity of that agency in first implanting them? If the Spirit of God only can *carry forward* the process of sanctification, then the Spirit of God only can *begin it.*

Finally, let me add, there are passages which assure us that all, who do not experience the power of a divine agency, will, in the continued exercise and voluntary indulgence of a wicked heart, remain impenitent, and will be excluded from heaven. "No man can come unto me," says Christ, "except the Father draw him," (John 6 : 44). And, "Except a man be born of the Spirit, he cannot enter into the kingdom of God," (John 3 : 5). And how is this, unless it be the fact, that the change, which is implied in coming to Christ, and which is necessary for admission to heaven, is produced only by the Spirit of God?

We believe then, my brethren, that God alone is the author of Regeneration, and of this we are satisfied from the nature of the work, from the circumstances in which it takes place, and from the explicit and abundant testimony of Scripture.

But we must not drop our subject, without noticing some of the practical suggestions, which flow from it.

1. The truth demonstrated admonishes every one to be

careful, how he regards the work of regeneration. It is the work of the Holy Spirit. Some have dared to think and speak *lightly* of it; but to do so, is to make a mock of one of the most glorious acts of the Infinite Spirit of God. To esteem lightly the work of the creation, by which God brought a world from nothing, displaying chiefly his physical omnipotence, is the atheism of a fool; but it is the presumption of the reprobate to think lightly of the new creation, the act by which God builds holiness on the ruins of sin, changes rebels into saints, and thus displays, in a most astonishing manner, the omnipotence of his grace. It is an infidel and ungodly heart, that can utter a caviling word against the Son of God; but Christ himself has charged far more audacious guilt upon him, that blasphemeth against the Holy Ghost. "Whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

2. This subject reminds us, that Christians should ever be humble. They have experienced a great transformation. They were once children of wrath, but are now children of the everlasting kingdom; they were once strangers and aliens, but are now citizens and members of the household of faith. They are no longer impenitent, unholy, unregenerate; they are washed, they are sanctified, they are justified; they are precious in the sight of God; they are the objects of his constant and tender regard here, and hereafter he will crown them with honor and glory and immortality. And shall the Christian, then, begin to boast? Oh! stop! think a moment. Who took your feet from the miry clay, and planted them on the rock of ages? Who wrested you from the slavery of sin, and gave you the freedom of a child of God? Who separated you from an ungodly world? "Who maketh thee to differ? What hast

thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Remember, too, what you received; it was not any physical help under an innocent inability, but a gracious renewing under a hardened depravity; in which the great want of power consisted in a mere want of disposition, so that when you received the power to become the sons of God, the Holy Spirit wrought in you simply to make you willing.

3. Christians should be devoted to God. He hath made them new creatures, by the washing of regeneration and the renewing of the Holy Ghost. And does not such an act by him impose special obligations on them? Hear his declaration: "This people have I formed for myself; they shall shew forth my praise," (Is. 43 : 21). Hear the apostle Peter: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people;"—but for what purpose? "that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light," (1 Peter 2 : 9).

My Christian friend, had God just made you monarch of the earth, and given you a right "to call the stars your own," would you not feel under obligation to serve him all your days? But, if you are a Christian indeed, he has done unspeakably greater things for you; he has given you a title to the "mansion in the skies," where you shall forever be as a king and a priest unto God.

4. The subject furnishes unfailing encouragement to labor for the conversion of the impenitent. It is the prerogative of the Holy Spirit to change their hearts. Did it depend on the exertion of human power; were there no influence to bear upon them but that of sermons, or books, or conversation, the case would be hopeless. Genius might write, and eloquence preach, and affection and friendship converse; you might ply them, in all the skill and strength

of which a mortal is capable, with warnings, and exhortations, and arguments, and entreaties; your labor would be that of a dreaming man; it would accomplish nothing; it would be like the appliances of the lily leaf upon the rock of the ocean. But there is an Invisible and Almighty Agent, at whose coming the mountains flow down, before whose wrath the rocks melt away; and when he descends upon the mind in his unperceived but all-subduing efficiency, then the conversation, or the book, or the sermon, becomes an instrument of life and salvation. To the most trifling event or circumstance, his secret presence imparts a mysterious energy to prostrate in a moment the fortress of sin, which had long mocked every effort of Christians and ministers, and shut out from the soul all the light and truth of the gospel. Here, then, ye disciples of Christ, who love the souls of your friends, companions and fellow creatures, here is an unfailing encouragement. Your effort may be the instrument and channel of an Almighty efficiency. It is nothing in itself, but, through his strength, it will save a soul. Although a hundred previous efforts have proved fruitless, the very next one may gather a precious sheaf for immortality. In the morning sow thy seed, in the evening withhold not thy hand. Not until you see the sinner close his eyes in death, to sink in the devouring flames, should you give over your efforts; for till then the arm of your Savior is mighty to pluck brands from the burning.

5. This subject forces upon our notice the melancholy fact, that no sinner ever performs his duty in a single thing, before he is regenerated by the Holy Spirit. Possessing all the powers of a responsible moral agent, he is under constant and immediate obligation to exercise all those affections, and perform all those actions, which God commands. He is absolutely commanded by God to repent of

sin, to believe in Christ and to love the Lord with all his soul. To do these things is really to make to himself *a new heart and a new Spirit;* which he is commanded by God to do, as, for example, in the following passage, "Cast away from you all your transgressions, and make you a new heart and a new Spirit; for, why will ye die," (Ezek. 18: 31). But this new heart the sinner does not make, and he will not make; and whatever he does with his unholy heart, without repentance, or faith, or love to God, is, at its very best estate, a smothered abomination.

Among the thousand excuses which men offer for neglecting religion, if there be one which is more flagrantly impious than any other, it is that, by which a sinner pretends to justify himself by saying, that it is the work of the Spirit to change the heart. Most certainly, that work, whenever the Spirit does it, is on his part a work of infinite and sovereign grace. He thereby *gives* that new heart, which the sinner ought to make to himself, and for not making which to himself, the sinner may justly be punished by God with instant and everlasting destruction. Nothing hinders the sinner from doing his duty, but the inclination or disposition of his own heart; and if the Bible declares and observation confirms the fact, that the sinner's heart is changed only by the power of God's Spirit, then the Bible and observation do thereby show, how strongly his inclination or disposition is fixed against repentance and faith and love of God. In demonstrating the fact that the Spirit is the sole author of regeneration, we thereby exhibit the amazing depravity of man. By such a demonstration, we do not divest the sinner of his guilt, we only expose its enormity. I have been at a sad task, if it was to fabricate a shield against the arrows of truth and the sword of the Spirit. It is not a preacher's business to apply any soothing unction, to quiet the consciences of the unregenerate. May God

help me, that I may never in any way administer an opiate, to prolong the slumber of the impenitent sinner on the brink of ruin.

Finally, we see the peculiar danger and guilt of those, who continue impenitent in a revival of religion. Whatever may be true as to other sinners, those who live in the midst of a revival and continue impenitent, unquestionably resist the Holy Spirit. Probably every sinner, that enjoys the light of the gospel, enjoys also, at some time or other during his life, some degree of the peculiar strivings of the Spirit. And perhaps every lost sinner, whether from a gospel land or not, in addition to all his other bitter recollections and self-reproaches, may have the stinging remembrance, that once at least, during his probation, he felt a certain mysterious influence upon his mind, moving him to attend to the concerns of eternity. Sure I am, that the published biographies of several irreligious men disclose the fact, that such an influence was once felt by them. There was a certain Sabbath evening, in the life of Napoleon, just before he commenced his career of fierce ambition, when, as he looked upon the bright blue arch over him, all thickly studded with twinkling stars, strange thoughts and feelings occupied his mind; the present world dwindled away into something of its proper littleness, and eternity came into view in something of its vastness and importance. That was a moment big with consequences to his immortal soul; it was a moment, I cannot doubt, of heavenly influences; and had he properly yielded to them, while the whole subsequent history of this globe had been different, one brilliant star might have been saved from its wandering in the blackness of darkness forever.

But whatever may be the case, in other circumstances, sinners cannot witness and enjoy what they do in a revival, and remain in their sins, without resisting the Holy Spirit

It is this indubitable fact, that renders the few days of the most common revival so awfully momentous, as a part of the sinner's probation. Often does such a sinner imagine, that the revival has in no way affected him; it all appears to him like a brief gust of the idle wind, which passes by and leaves not a trace, or mark, or influence of any kind upon him. But scarcely could he make a greater mistake. It poured upon him a flood of light; it involved him in a fearful responsibility; it laid upon him a tremendous obligation; it uttered in his soul the voice of God; it wrought upon his conscience a movement which, whether known by him to be so or not, was nevertheless wrought by the agency of the Holy Spirit. And he improved not that light; he heeded not that responsibility; he owned not that obligation; he regarded not that voice of God; he yielded not to that agency of the Holy Spirit. Oh! who can tell, how much and how wofully that revival has affected him, although he may now consider it as nothing to him. All the thoughts and feelings, he indulged during it, are an indestructible portion of his own consciousness. Yes! the revival has lodged in his soul certain remembrances which, should they be buried in entire oblivion for ages, may then be reproduced in all the freshness of a present reality; and, what is unspeakably worse, in the revival he has incurred a guilt, which may arm those remembrances with a power to goad, and sting him, whenever they are awakened, as with the fangs of a hundred fiery serpents. The sinner can resist and repel from his soul all the happy influences of a revival; he can so act as to prevent its bringing to him any good; but, by so doing, he necessarily converts it into an occasion of terrible mischief to himself. While the heavenly influence is breathing around him, offering health and eternal life, the sinner's ungrateful and impious exclusion of it from his own bosom transforms it, as it were, into

a noxious vapor, which may convey only pestilence and death. The revival does affect the sinner that remains impenitent. He holds a new, more perilous and more guilty position of rebellion against his Master, of resistance to that Holy Spirit, who is the sole author of regeneration. This is true not of him only, who is almost persuaded to be a Christian, but yet refuses, or of him who is pungently convicted, but yet not converted; it is also true of him who is only alarmed, and soon falls to sleep again; and it is also true of the stupid sinner, whose conscience is not once roused from its leaden slumber. My impenitent hearers, this is not idle declamation. I state to you a simple matter of fact, and that fact is your own present position as a moral and accountable agent, living under the government of the immutable God. You have resisted, and you do resist that influence which would make you a new creature in Christ Jesus. The first and great requirement, both of the law and of the gospel, is an act which cannot be withheld, by a moral agent, without the existence of a moral act. Want of love to God is enmity to God; not to believe in Christ is to disbelieve; not to repent of sin is to cherish sin; not to yield to the Holy Ghost is to resist the Holy Ghost. This, my dying fellow sinner, is your alternative, as a moral agent under God's holy and immutable government. You cannot alter it. You cannot change the nature of moral agency; nor can you escape from its consequences. You can yield to the truth and Spirit of God, or you can continue to resist; but you cannot avoid doing the one or the other. For, God, who made you, and who sustains you every moment, has made you and sustains you a moral and accountable agent. You may wish he had not, but he has done it. You may wish he had not given you a Bible, but he has done it; and that puts you in a condition different from what it would be otherwise. You

may wish God had not awakened sinners around you, but he has done it; and that has altered your condition. You may wish he had not poured out his Holy Spirit here, but he has done it; and that has altered your condition. You may wish to be let alone, but God does not let you alone. He has come and spoken to you, and you are not as you were before. You may wish he would let you have your own way. Do you wish he would let you have your own way? I beg you, repress that wish; beseech him at once, not to leave you to yourself, not to take his Holy Spirit from you. But forget not that whatever way you take, you are yourself *acting;* acting as an accountable moral being; acting under the immutable laws of such a being; acting for yourself as an immortal Spirit; acting under an offer of mercy from a gracious God: acting in view of Christ slain on the cross for your salvation; acting under a peculiar call from the Holy Spirit, without whose power you will madly abide in your sins and perish.

SERMON III.

THE WAYS, AND THE GUILT, OF RESISTING THE HOLY SPIRIT.

Ye do always resist the Holy Ghost.—Acts 7 : 51.

These words cannot fail to awaken our recollections respecting the first martyr among the disciples of Christ, the holy Stephen. He was one of those "seven men, of honest report, full of the Holy Ghost and wisdom," who were selected, by Apostolic advice, to superintend the common property of the church, and to make distribution to the saints according to their necessities. He was preëminent among the disciples for his piety, zeal and labors. Being "full of faith and power," he "did great wonders and miracles among the people." His activity in promoting the true religion aroused the hostility of its enemies. They made a strong and combined effort to counteract his influence by denying his doctrines, and hoped to silence him by disputing with him in public. But they were sadly disappointed; "they were not able to resist the wisdom and the spirit by which he spake." They then arraigned him before the Jewish council on a charge of blasphemy. "They stirred up the people and the elders and the scribes, and came upon him, and caught him, and brought him to the council. And they set up false witnesses, which said, "this man ceaseth not to

speak blasphemous words against this holy place and the law."

Not at all intimidated by these violent proceedings, he made a bold and energetic defence, in which he reminds his accusers and the council of the aggravated sins of their forefathers in rebelling often against God and persecuting the prophets, and fearlessly charges his hearers with persisting in the same course of wicked and obstinate rebellion. "Ye stiff-necked and uncircumsied in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." This boldness and plainness cost him his life; for "when they heard these things, they were cut to the heart, and they gnashed on him with their teeth." "They cast him out of the city and stoned him." But he died in triumph. "Being full of the Holy Ghost, he looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." He commended his soul to Christ: "Lord Jesus, receive my spirit." With his dying breath he prayed for his murderers: "Lord, lay not this sin to their charge." Thus died the first Christian martyr. Now he lives and reigns in heaven. An unfading crown rests upon his head. And where are his persecutors, those men, who then resisted the Holy Ghost?

But other men, besides Jewish persecutors, may resist the Holy Ghost; there still are those, who may, justly and with perfect truth, be addressed in the cutting words of Stephen, "Ye do always resist the Holy Ghost."

The subject, hereby presented to our contemplation, is one of solemn interest. While we meditate, let us remember, that the Holy Ghost participates in all the glories of the adorable Godhead, being the *third person of the Blessed Trinity;* that he is now in the midst of us, although we see Him not; and let us fear, lest we be guilty of resisting and grieving Him, even in our attempts to meditate upon the sin of doing so.

It may be a useful and lucid manner of treating the subject, to consider *first, the ways of resisting* the Holy Spirit, and *secondly*, the *guilt* of resisting the Holy Spirit.

In the first place then, I propose to mention *some of the various ways, in which men may resist the Holy Spirit.*

But here, before proceeding to any particulars, let us ascertain, what is meant, in general, by resisting the Holy Spirit. The phrase *resisting the Holy Spirit* is nearly synnonymous with *grieving* the Holy Spirit. The former phrase, however, refers more especially to the hostile act of the creature, as opposing the Spirit; while the latter phrase points rather to the feelings of the Spirit in consequence of that act. When we speak of grieving the Holy Spirit, it is not to be supposed, that the Holy Spirit ever suffers just such emotions, as those painful ones, which we experience in the moments of grief. Still there is an analogy. The act, which is said to grieve the Holy Spirit, is so offensive to Him, that it causes that blessed agent to treat the man who performs it, as a benefactor is led to treat a man, who grieves and displeases him by some ungrateful deed. The benefactor withholds his kindness from such a man. He refuses further to help him. A similar effect is produced, when the Holy Spirit is said to be grieved. He withdraws his kind assistance; he withholds his gracious presence and influence. He departs and leaves the offender to his own folly. This the Holy Spirit is provoked to do, whenever he is resisted. Every act of resistance to the Holy spirit is therefore something, which tends to grieve Him, and everything, which grieves Him, is an act of resistance.

In general then, as we readily see, to do any thing or to exercise any feeling, which is contrary to the character or works of the Holy Spirit, is to resist and grieve Him. Now the character of the Spirit is infinitely pure and holy; he is emphatically called the *Holy* Spirit. And all his works are

holy; it is the special and peculiar work of the Spirit to implant holiness in the heart of man, and to carry forward the process of sanctification, until the heart is made perfectly holy. But every thing, which has the nature of sin, is contrary to this holy character and to these holy works. Every sinful act, every sinful feeling, is therefore resistance to the Holy Spirit. To indulge sin in any shape, in any degree, is to offend that glorious agent; is to oppose His character and His operations. All sin tends to grieve the Spirit of God.

But there are particular acts, or certain modifications of sin, which are more especially and manifestly acts of resistance to the Holy Spirit. Some of these it will be important to specify.

1. The Holy Spirit is resisted, by a disregard to divine truth. By divine truth is meant the doctrines and precepts of the sacred Scriptures. "All scripture was given by inspiration of God" Those, who penned the books constituting the Bible, "wrote, as they were moved by the Holy Ghost." The Spirit directed their minds by a constant and infallible guidance in all, that they left on record for the use of the church. Both the credibility and the authority of the Holy Spirit are therefore inseparably connected with the actual contents of the Bible. The precepts and duties, it enjoins, do not rest upon the authority of men or angels, but upon the perfections and supremacy of the Spirit of God. The doctrines it declares, do not rest upon the arguments of men, or the reasonings of any created intellect, but upon the testimony of the Holy Ghost. To disregard these precepts or these doctrines, in whole or in part, is plainly an act of resistance to the Holy Spirit. It is feeling and acting contrary either to his nature or to his operations; for either it denies, that he did, by a holy and infallible influence, direct the sacred writers, or it disclaims his perfect and eternal right to teach and

to command men; it rejects the agency of the Holy Spirit, or it disavows His authority and credibility. All those, therefore, who refuse to acknowledge the Bible, as a book of inspired truth, are guilty of resisting the Holy Ghost.

Those also are guilty of resisting Him, who professedly admit the inspiration of the Bible, and yet disregard its instructions. The resistance of the latter class is, if possible, more high-handed and stubborn. For by their disregard, they virtually charge the Holy Spirit with usurpation, or with falsehood; they charge him with teaching doctrines, which they will not believe, or they charge him with assuming an authority, to which they will not submit.

Disregard to revealed truth is plainly then one of those forms of sin, which are especially and manifestly acts of resistance to the Holy Ghost. It is so, because He is the glorious agent, by whom that truth was communicated to men.

2. The Holy Spirit is resisted, by rejection of Christ.

Rejection of Christ involves disregard to divine truth; it is disbelief of the Bible respecting Christ, and it is disobedience to the commands of the Bible enjoining repentance; and therefore it is resistance to the Holy Spirit in the same sense, as is all disregard to revealed truth. And even in this sense, it deserves special notice, as a sin against the Spirit, because it implies disregard to revealed truth *in a very high degree.* Nothing in the whole Bible is made plainer, than the testimony, that Christ is the only Savior, and nothing is more clearly enforced, than the command to embrace him in repentance and faith. The plainness of this testimony, and the frequency and imperativeness of this command, must render the sin of disregarding them a more aggravated one. Disregard in such circumstances must be more deliberate and intentional; it is more direct and pointed opposition to the Spirit that gave the testimony and the command.

But there is another view, in which the rejection of Christ

appears more peculiarly an act of resistance to the Holy Spirit. Jesus Christ is offered to us in the mediatorial character, and it is in this character, that he is embraced or rejected. But in this character, he was "anointed with the Holy Ghost," (Acts 10 : 31). In order to his discharging this office, the Holy Spirit rested on him in a very special sense ; he received the Spirit *without measure*, (John 3 : 24). And since the Holy Spirit was thus, in a most extraordinary manner, concerned in the preparation of Jesus Christ as a Mediator, to reject Christ, not to receive him as the Mediator, must be resistance to the Holy Spirit. It is an act of opposition to one of his most benevolent and glorious works ; it is undervaluing, it is slighting, that holy, divine, omnipotent energy, with which He ever dwelt in the bosom of the Messiah.

There is another consideration belonging to this view of the subject. These plentiful effusions and holy energies, by which the Blessed Spirit rested upon Christ, together with the multiplied testimonies of Scripture, by which the Holy Ghost still stands forth as a witness for Christ, show, that in the mind of the Spirit there is a most ardent desire, that Christ should be accepted by men. To accomplish this, to secure the acceptance of Christ among men, was the grand object sought by the Spirit in all those gracious and miraculous operations; and this object is unalterably precious in his view ; it is still dear to him ; it is still the infinitely ardent desire of the Holy Spirit, that men should receive Christ into their hearts, as their Savior and Redeemer. To reject Christ is, therefore, to oppose in the most direct manner the benevolent *will* of the Spirit; it is to counteract his favorite purpose ; to thwart his dearest design ; to frustrate that great end, which He has been pursuing ever since the fall of man—to frustrate that darling object, for which He raised up the ancient prophets to fore-

tell the coming of a mighty Savior, for which He, by a mysterious energy, united the eternal word with human flesh, for which he ever dwelt in Jesus by a peculiar presence, for which He wrought stupendous miracles through the Apostles and the primitive martyrs, for which He descended on the day of Pentecost, like a "mighty, rushing wind," and in "cloven tongues as of fire," for which, in every succeeding age, He has descended to accompany the preaching of the gospel with the demonstration of the Spirit, and with power from on high, for which He has, in this goodly land of our inheritance, so often poured his influence on the slumbering conscience and hardened heart of the sinner, for which He has even deigned to come within these walls, so much polluted by our heartless worship. If one opposes an object so dear to the Spirit, an object thus ardently and constantly sought by the Spirit, is it not bold and hardy resistance to him? This is done by every man, who rejects Christ the Savior.

But I hasten to another particular.

3. The Holy Spirit is resisted by the slighting or silencing of convictions of conscience.

A consciousness of sin, a feeling of personal guilt, is experienced, at some time or other, by every man without exception. It will occasionally creep upon him, in spite even of strong efforts to repel it, until, as is sometimes the case, after repeated efforts of this kind, the heart and the conscience become perfectly callous.

Even where men have not been enlightened by the *word of God*, they sometimes have a sense of guilt in view of their past conduct and feelings. To violate even these *common rebukes* of conscience may be properly considered, as resisting the Holy Spirit, especially because the dictates and reproofs of conscience are means employed by the Spirit to restrain men from folly and sin.

But it is a more manifest resistance, to disregard the reproofs of conscience, when they are those deeper and more vivid feelings, which arise from a view of divine truth. Such are the misgivings of all those, who are educated in a christian land, as the dictates of their consciences must necessarily be more or less affected by the Bible. When the word of God is read or heard, the doctrines and precepts, found on its sacred pages, often give the most careless man an impression of his guilt. Conscience awakes from her slumbers, and tells the man of his unholy deeds and unholy heart. When the preacher, in faithfulness to God and to the souls of men, plainly exhibits the divine law in its purity, spirituality and extent, and explicitly declares its fearful penalty, and the still more fearful threatenings of the gospel in connection with its offers of pardon and salvation, the hearer is often compelled to condemn himself. The monitor within, as if vicegerent for the eternal Judge, passes upon him here beforehand, as it were, the final sentence. Now does the reader, or hearer, slight these internal admonitions? Does he hastily turn away from them, or strive to forget them, or engage in pursuits which banish them?. Then he resists the Holy Ghost. For it is by rebukes of conscience, that the Spirit seeks access to the heart. These rebukes and smitings are the signs of his coming to the soul. They are the tokens, by which the Holy Spirit indicates his readiness to enter and purify the inner man. To slight them is to say to that Spirit, "we desire not thy presence!" These rebukes are the knockings, (such is the figure used in the Bible), they are the knockings which the divine visitor makes at our door, and to slight them is to refuse him admission.

When these inward impressions are raised, as they often are by the Spirit of God, to strong and pungent convictions of sin, an attempt to silence them is an act of still more ag-

gravated and hostile resistance to the Holy Ghost. Consider this a moment; the man has long resisted the Spirit by disregarding divine truth, by rejecting Christ, and by slighting all the feebler admonitions of conscience; but the Spirit, in the exercise of infinite patience and compassion, is still striving with him, and has now awakened these *keen* emotions in view of his guilt and danger. If the man smothers, or wishes to smother such convictions, is it not a manifest, a wilful opposition to the Holy Ghost? The Spirit sought an entrance to the sinner's bosom, but the sinner refused. The Spirit has partially, as it were, forced an entrance, in the overflowing of his holy love, and is urging, in accents of heavenly mercy, the proclamations of the gospel, but the man rises in the stubbornness of an unholy and impenitent heart, in the fearlessness of a daring depravity, and bids him, *begone.* This is not indeed the language of his *lips*, but, horrid as it is, it is loudly uttered in the *conduct* of every one, who slights and silences his convictions of sin.

Let us now consider, *secondly*,

The guilt of resisting the Holy Spirit.

The Spirit is an agent of infinite purity and excellence. To oppose the purposes and will of such an agent, must be no trifling offence. We all condemn him, who resists and thwarts the designs of a good man. How much more criminal is he, who opposes that exalted Spirit, whose very essence is holiness, unspotted and infinite holiness?

The sin has all the baseness of ingratitude. The operarations and influences of the Holy Spirit are invariably designed to promote the happiness of men. It is present peace and joy with eternal blessedness, which he offers to every sinner, and which he urges the sinner to accept. These are the blessings, which, with the benevolence of the kindest benefactor, the Spirit seeks to impart. To resist

and oppose him is, therefore, the vilest ingratitude. It is to dash the cup of life and salvation from the very hand, which offers it. That cup is offered with a condescension and grace, that fills heaven with wonder. It is dashed away with a scorn, which might *shock* a Spirit in hell!

Further, the Spirit of God is the sole author of holiness. The holiness of the angels is doubtless, in an important sense, to be ascribed to the Spirit of God. If there be, in the universe, any other race of holy beings, their holiness also is thus derived from the Spirit of God. In the human race, all holiness is specially the fruit of the Holy Spirit; and the production of holiness is the one grand design of the Spirit in all his operations on the human mind. When any man resists the Holy Spirit, therefore, he declares war with all holiness. He counteracts that agency, without which holiness must be banished from our world, and even from the universe. The man does in fact, just according to the degree of his resistance, make an effort to blast and wither the moral beauty of the universe. If you shudder at the horrid audacity of such an enterprise, remember, it is but an index of the guilt of resisting the Holy Spirit.

Several things in the Bible are calculated to show us the enormity of this sin. The frequent and solemn injunctions to avoid it, indicate its high moral turpitude. The great guilt of this sin is also evinced by many passages, which exhibit the consequences of resisting the Spirit. Isaiah, (63 : 10) affirms, that God was turned to be the enemy of the Israelites, because they *vexed his Holy Spirit;* and Zachariah says, "a great wrath came from the Lord of hosts, because they would not hear the words, which he *sent in his Spirit.*" The Apostle Paul asserts, that "it is impossible for those who were once enlightened, and were made partakers of the Holy Ghost, if they fall away, to renew them again to repentance." In another passage, after alluding

to the fact, that "he, that despised the law of Moses, died without mercy," the Apostle asks in a most solemn interrogative, "Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and done despite to the Spirit of grace?"

The history of Ananias and Sapphira is an awful exhibition of the guilt of a sin committed against the Holy Spirit. They were both struck instantaneously dead, because "Satan filled their hearts to lie unto the Holy Ghost;" and they "agreed together to tempt the Spirit of the Lord." There is one declaration by Christ himself, which is of dreadful import, bearing on this subject: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," (Mat. 12: 31, 32). In this declaration, Christ probably referred, primarily, to a blasphemous denying of the agency of the Holy Spirit in the miracles wrought by himself and his Apostles. But the declaration, even thus limited, does plainly show, that *any* opposition to the Holy Spirit is a sin of peculiar aggravation. And it certainly implies, that there is fearful guilt in so resisting the Holy Spirit, as to speak reproachfully, or in ridicule of a revival of religion, or of the regeneration of a sinner. The man, who sneers or scoffs at a revival, or a conversion, certainly "speaketh against the Holy Ghost." Many a thoughtless sinner, who has been otherwise very moral and upright in his whole conduct, has done this, and by doing it, placed his soul in awful jeopardy. I cannot affirm, that every such person has committed the unpardonable sin; but every one, that has uttered a single word against the agency by which the Spirit renews the soul of man, has reason to tremble, when Christ declares, "all manner of sin and blasphemy shall be forgiven unto men;" even "whosoever speaketh a word against the Son of Man, it shall be forgiven;" "but the blasphemy against the Holy Ghost shall not be forgiven unto men."

The considerations which have been suggested sufficiently show, that resisting the Holy Spirit is a sin of enormous guilt. The man who commits it, is in the highest danger of fixing himself forever in the gall of bitterness and bonds of iniquity.

From this subject, we learn the character and condition of all those, to whom the dying declaration of Stephen might be properly addressed, "Ye do always resist the Holy Ghost." And should the now glorified martyr descend from heaven, and enter our assembly, would he find none here to whom it might be addressed?

Might he not turn to the slumbering professor of religion, and say: "The master hath come and calleth for thee; the Spirit of the Lord has been striving with sinners around thee: for many days, the voice of Providence has been speaking in tones solemn as eternity, bidding you awake out of sleep; but you have not roused your torpid affections, nor shaken off your worldly clogs; and now you do not aid, but rather hinder the holy work of urging forward the chariot wheels of your triumphing Savior; you do constantly resist the Holy Ghost."

Would not the martyr address his charge to the *convicted* sinner, that remains still *unconverted?* To such might he say: "The Spirit has visited you in infinite mercy, has arrested your attention after years of stupidity, awakened your conscience, pricked you in the heart, shown you your guilt, and your depravity, and your helpless and perishing condition, pointed you to the Lamb of God and to the offer of pardon and eternal salvation that is hung out from the cross of Christ, assured you that all things are ready, and has up to this very moment been pressing you with the just but never to be evaded command of God, repent; and this very day, He still is striving with you; but you are only a *convicted* sinner; your heart does not break or bow; you do

not submit yourself to the righteousness of God, and so you constantly resist the Holy Ghost.

To the *alarmed* sinner, likewise, might the blessed martyr address the dreadful accusation. Many a sinner is alarmed and filled with surprising fear, who is yet far from being convicted. "Alarmed sinner," the holy Stephen might say, "'you do constantly resist the Holy Ghost,' for you only think of your own danger, when you should feel for the broken law and insulted authority of God, the abused and slighted love of Jesus Christ; for the base turpitude and hateful ingratitude of your own sins, and the loathsome plague and polluted fountain in your own heart. The Spirit is now holding up the glass of divine truth, that you may look and discover your true image, and real desert, but although alarmed at your danger, you avert your eyes, and ward off conviction, and thus resist the Holy Ghost."

And would the sinner, who is a little anxious, escape the martyr's reproof? Multitudes, especially in a time of revival, have a sort of anxiety, which will put them upon some attention to the concerns of their souls; but it is a variable, superficial feeling. While others are entering the kingdom of heaven, many such will *seek* to enter, but they do not *strive*. Feeble and listless seeking is but resistance to the Holy Spirit; and to all such, Stephen might say: "The Spirit now visits you, and is striving to arouse you to earnest efforts for salvation, to immediate exertion and decision, showing you, that your feet stand in slippery places and in due time shall slide, that God is angry with you every moment, that all his glorious attributes are, as it were, armed against you, except his tender compassion, which yet waits for the result of one entreaty more, that *now* is the accepted time, and that soon he will rouse his wrath and swear, ye shall not enter into his rest. Yet under all this urgency of the Spirit's calling and knocking, you cherish merely a fitful,

changeable interest, and thus do you constantly resist the Holy Ghost."

But would the glorified martyr have any thing to say to the stupid and thoughtless sinner? O! with a terrible emphasis, he might apply to such an one the guilt charged on the Jews in his holy fidelity. "You do daily resist the Holy Ghost, for you disregard the Bible; you reject Christ; you slight and silence the admonitions of conscience; and you do this, under circumstances which render your resistance more guilty than it otherwise might be. You do it, where the voice of warning is loudly uttered, and you close your ears; where the table of Christ is spread before you, and you turn your back upon it; where the messengers of Christ come out and beseech you to enter while there is room, and you almost laugh them to scorn: thus, thoughtless sinner, have you long resisted the Holy Spirit, and thus you still resist."

SERMON IV.

THE CHARACTER OF GOD THE CHRISTIAN STANDARD OF EXCELLENCE.

BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.—Matthew, 5 : 48.

This precept is taken from the sermon of Christ on the Mount. "Ye have heard," says he, "that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and the unjust. For if ye love them which love you, what reward have ye? And if ye salute your brethren only, what do ye more than others. Be ye therefore perfect, even as your Father which is in heaven, is perfect." The connection of the passage which I have now recited, shows the particular object, that Christ had in view in the precept before us. It was to enforce the duty of cherishing a benevolence which should extend to all our fellow men, to our enemies as well as our friends. He presents God as the pattern and standard, by which our conduct should be regulated in this

particular. "Your Father in heaven," says the Savior, "manifests to all men, both to his friends and his enemies, a benevolent regard. Do you imitate him. Like him be merciful, be kind, be forgiving to your enemies." To inculcate this duty was the special object of Christ. But his language, in the text and context, involves a grand principle, to which I wish to invite your attention in the present discourse. It is a principle of primary importance in the christian religion, and in reflecting upon it, our attention will not be wasted upon a subject of mere speculation.

To exhibit this principle, and then present a few reflections, will complete my purpose.

What then is the principle involved in the text? It is briefly this: *God is the christian standard of moral excellence.* That the passage, which has been repeated at large, involves this principle, is sufficiently obvious without any farther remarks. I shall proceed therefore to limit and explain the principle.

It is not meant that the same degree, the same intensity of holy emotion, that exists in the divine mind, is to be required of men. This would not be true. It is in fact impossible. The spirits of the just made perfect in heaven are filled with holy emotions. Amid all their hosts there is not one sinful feeling; their whole existence is an unmingled flow of purest rapture. But their most intense affections cannot equal in degree the holiness of God. Paul is holy, and while ages are rolling away, Paul may find his holy emotions swelling higher and higher; they may kindle with brighter flames, burn with deeper and deeper intensity; yet after ages have rolled away, it is only the holiness of Paul, a finite creature. But God is infinitely holy. The command, be ye perfect as your father in heaven is perfect, is to be understood, says the devout and excellent Bates, "not of an equality, but a resemblance. There is a greater disproper-

tion between the holiness of God and the unspotted holiness of even the angels, than between the celerity of the motion of the sun in the heavens, and the slow motion of the shadow upon the dial."

When it is said, that God is the standard of moral excellence, it is not meant, that in every particular case, the moral feelings of men must agree with those of God. This would overlook the difference between the Creator and his creatures, as to physical attributes. Those attributes may modify the moral feelings of God. Take his omniscience. This perfection must, as a matter of course, make the feelings of God, in reference to many subjects, differ from those of the best men. In reference to events in the moral world, God judges in view of *all* their relations, while men judge in view of only a part. In reference to human character, God looks on the heart, while men look only on the outward appearance. And so a man may be an object of God's utter abhorence, and yet be esteemed and beloved by holy men. There may be in a christian church an impenitent professor of religion, who exhibits externally the various marks of a real Christian, who wears all the outward loveliness of true piety. Towards this man, his brethren are bound to cherish all the feelings of christian affection. But in this man, God has no complacency.

But when I say, that God is the Christian standard of excellence, it is meant, that the character of God *is the great pattern to which the gospel requires us to be conformed, and furnishes the rule by which our character is to be estimated.*

It is the great pattern to which the gospel requires us to be conformed. "As he who hath called you is holy," says Peter, "so be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy," (1st Peter 1 : 15). Here the apostle presents the character of God, as the model for our imitation. We are to cultivate all those excellen-

cies, which are combined in their highest degree and in a most splendid union in the holiness of God. These excellencies constitute that glory, upon which we are to look, till we are changed into the same image by the Spirit of the Lord. It is in this way, that Christians are enabled to "put on the new man, who after God is created in righteousness and true holiness." In his original state, man possessed this image of the divine perfection, which it is the grand object of the gospel to restore, and which is emphatically called a new creation. Before his apostacy, the character of man corresponded to the divine character. He was holy as God is holy. This correspondence is what the gospel now requires; and the gospel every where holds out the purity of Jehovah as the model, which the Christian must imitate, the pattern which he must copy. Does God take delight in the exhibition of his own infinite perfections, for instance, his justice and his mercy? Then the Christian must find delight in this exhibition.

Does God abhor every violation of his holy law? Is the least sin an abomination in his sight? Then must the Christian loathe sin in all its shapes, whether in himself or in others. Does God rejoice in the moral improvement of his creatures? Does it gratify his holy nature, when they turn from sin to obedience, when they advance in purity and virtue, when they strive for the stature of perfect persons in Christ Jesus? Then the Christian must rejoice, when his fellow men renounce the world and the flesh, and press toward the mark for the prize of a heavenly calling.

Does God always desire the happiness of his creatures? Then must the Christian also be benevolent: And is God merciful to his enemies? Such then the Christian must be. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your father, who is in heaven." "Be ye perfect

even as your Father who is in heaven is perfect." The moral character of God is then the pattern, to which the gospel requires us to be conformed.

It also furnishes the rule by which our character is to be estimated. If the gospel requires us to be conformed to the divine character, then, of course, it presents the divine character as the rule, by which we must judge of our own. This is repeatedly recognised in the Bible as the test, by which a man must try his goodness. It is recognized by Job; in view of the moral perfections of God, he exclaims: "now mine eye seeth thee; wherefore I abhor myself." It is recognized by Isaiah; when he saw the Lord sitting on the throne, and his train filling the temple, he cried out, "Woe is me; because I am a man of unclean lips." The Psalmist and the Apostles often refer to this test. Indeed the scriptures make it, if I may use the expression, the touchstone of the soul. And it is infallible. No test of the chemist can detect so certainly and so invariably the presence of alloy in his metals, as this will detect the least alloy of character, the least moral blemish. And it is the only infallible test. By this therefore we must repeatedly try our attainments, if we would rise to our proper height in the scale of moral elevation, if we would cultivate to their full extent the capacities which God has given us, if we would bring ourselves to the perfection which the gospel requires. And if we employ this test with frequency and fidelity, we shall find ourselves in a career of unceasing improvement; and we shall not soon arrive at any point, where we shall be satisfied to remain stationary. For the Father of our spirits, by whose character we scrutinize our own, is a being of splendid and unsullied purity; and a complete likeness to him can be secured only by a life of untiring and devoted imitation, and will be obtained only when we are permitted to behold him as he is, to look upon him, face to face, in the mansions of his glory.

The way is now prepared for those reflections, which were to constitute the remainder of my discourse.

1. We are reminded of the superiority of the gospel to all other systems of religion and morality.

The gospel reveals the character of God in its transcendent splendors, and calls on the reader to consider and admire, and imitate. It does more. It presents us with a living character, which proves that the imitation is possible, and which shows what its results would be among men. In the Lord Jesus Christ, there was a full exemplification of what the text presents as the great practical principle of the gospel. He was holy, as God is holy. He was perfect, even as the Father is perfect. The gospel then gives us an exalted principle of morality, in making God the standard of excellence, and also exhibits the influence of this principle in an individual, whose footsteps we need not hesitate to follow. But no human system has presented a principle so exalted; and those systems, which have presented the best principles, have given them merely as abstract rules, without being able to find in actual life an individual instance of conformity even to their imperfect standards, a single instance, which could be held out as a safe and perfect example. And just compare the character formed upon these systems with the character formed upon the christian system. Let a man gather all the good precepts which he can find in Plato or Seneca or Epictetus, let him search all other systems ancient and modern, let him collect all the fine rules of morality, which have been framed, let him pay to these rules and precepts a rigid and daily observance; and after all what is he? Let another man be imbued with the principles of the gospel—let him feel that the character of God is his standard, and that Christ is his exemplar; and how different is this man from the former! But such a comparison would not exhibit sufficiently the superiority of the gospel

over *pagan* religion. For paganism, instead of presenting to its votaries, as the gospel does to the believer, a being of infinite purity and excellence, presents to them beings, who possess and manifest the vilest passions of men ; presents to them gods and goddesses, whose history is a tale of revenge and lust, which decency would blush to hear. If such be the god, what must be the worshipper? But to pursue this reflection would draw me from my principal object. Let me pass to another.

2. We are reminded of the proneness of men to estimate themselves by wrong standards.

All men acknowledge some standard of right and of duty ; but in their view of what is right, and what is duty, they constantly differ ; and in their estimation of their own character they are almost always misled. One great reason is, they forget the true and proper standard of character, and this being forgotten, other standards are adopted, which vary with times, places and circumstances.

There is the standard which results from *the law of the land.* This may be to some the highest measure of duty. And if they can say, they have regarded the injunctions of this law, they have cheerfully submitted to all the restraints of the civil power, and have even contributed their property and their services for its support, they will cherish the complacency of a man who has done the whole of his duty. They have kept the laws of the land, and that is enough.

There is the standard of *honor.* And the man who makes this his measure of right, will often look with proud contempt upon the man, who guides himself by the requisitions and the restrictions of the civil law. The man of honor will feel himself bound to refrain from many an action, for which the magistrate will not punish or reprove him, and at the same time, and from the same principle, he will violate the best laws of his country, and set at defiance all their sanctions.

And if this man can only say that he has ever regarded the laws of honor, has never descended to meanness, has never been afraid of danger, and never submitted to an insult, he will cherish also the complacency of a man who has done all that duty commands.

There is the standard *of rigid morality.* And the man who governs himself by this rule, will shrink from many things, which are not offences against the laws of the land or the laws of honor. But if this man can say that he has maintained a strict morality, has preserved from his youth up an unsullied integrity of outward life, he too will cherish all the complacency of a man, who has done every thing, which he ought to do.

There is again the standard *of formal religion.* And there are multitudes who consider this the highest measure of duty. These men will be loud in their censures even of the moralist. His neglect of the ceremonies of religion, they view as a gross and stubborn impiety. But as to themselves, if they have scrupulously followed the directions of their ritual—if they have regularly kept their new moons and their fastings, and paid their tithes of mint and anise and cummin, although they may have neglected many weightier matters of duty, these men, like the other classes of whom I have spoken, will feel the full complacency of one, who has done all, that is required.

Now all these standards are wrong. They are not the rules, by which men are to estimate their character; and the complacency which a man may feel when he tries himself by such tests, is nothing but a delusion, a delusion which believes lies, and which must lead to fatal results. Bring this complacency to the test of the gospel, and examine the character, which creates it, by the standard developed in our text, *be ye perfect, as your Father in Heaven is perfect*; and what becomes of all that excellence, with which the man

was so satisfied? He thought himself rich, and increased in goods, and in need of nothing; but he finds himself poor, and naked, and wretched.

But the deepest and most fatal delusion, and the delusion which is also by far the most common, is yet to be mentioned. I mean that which results from receiving *fashion, or prevailing custom,* as a standard of character. Wherever you go, you will find this delusion. Men judge of their own attainments, by the average of attainments around them. To use the language of the apostle, "they measure themselves by themselves, and compare themselves among themselves." This is the source of that vanity, which superiority in the most trifling respect is sufficient to awaken in the human mind. Enter the city or the village. You will find in this street a man, whose wealth enables him to outshine his neighbors. Look into the heart of that man, and you will most probably detect there a triumphant satisfaction in his elevation above those around him. In another street, you may find a man, whose knowledge exceeds the common measure of acquisitions in the village circle. That man, you will perceive, is apt to talk with the airs and the confidence of a self-satisfied superiority. Were this tendency and habit confined to the distinctions of wealth, or beauty, or learning, then, although it must often be ridiculous, it might indeed be less fatal.

But, as I have before said, it is extended to our estimations of moral and religious character. There is a common level, with reference to which every man is apt to judge himself and to be judged by others. If he falls much below this level, he will pass upon himself and will receive from others a sentence of condemnation and disgrace. If he rises above it, he will pass on himself and will expect from others a sentence of applause. And with this he is satisfied. His virtuous qualities, his moral habits, his re-

ligious attainments, are superior to those of his associates in life, and he mistakes this superiority for something like an absolute and perfect excellence. Now this is folly, and it is a disregard of the only true standard of character. It is folly. Those who compare themselves among themselves are not wise. For the man, who in one society takes the palm, who stands forth there in all the pride and all the honor of a complete and acknowledged preeminence, may in another society, find himself possessing only the attainments to which the great mass have arrived; may even be exposed to the charge of manifest and gross deficiency. In the one society, he may be greeted with the welcomes and good wishes of a hearty affection; in the other society, he may be an object of disgust or of hatred. The principle, of which I am speaking, operates among the most abandoned men. You may mingle with a set of unprincipled gamblers, you may go among the occupants of our jails and prison-houses, you may visit the hellish crew of a pirate ship, and you will find this mode of estimating character established among these men, as well as among the more refined and more moral classes. You will see, that even, in such communities, as elsewhere, honor is ascribed to one and reproach affixed to another in relation to that average of character, which forms the common standard. It is folly, then, for a man to estimate his moral character upon a principle of this sort, because it is a principle, which, in many cases, will give the honor of preeminent worth to the man, who is deservedly an outcast from all decent and tolerable society.

Besides this, it is a contemptuous disregard of the standard, which the gospel has established. God has indeed commanded us to be more moral and more virtuous, than wicked men around us. He has said, that if we would see the kingdom of heaven, our righteousness must exceed the righteousness of the Scribes and Pharisees. But he has not said, that

if we can point out in our character a few items of superiority, if our own deceitful hearts and our partial friends tell us that we stand some degrees above the moral rank of an evil and adulterous generation, God has not said, that in such a case, we may be satisfied, and may believe ourselves near to the kingdom of heaven. He has explained to us in what sense we must be superior, in what degree we must stand above the level of a current morality. "Be perfect, as your Father in heaven is perfect." Compare yourselves, not with the world, not with sinners of any description, not with men, but with the God of heaven.

And how, my friends, will our excellence appear, when placed by the side of divine purity? How will our goodness look, if we behold at the same time the goodness of God? Compare it with the attainments of our friends, measure it by the standard of our age, judge of it by the level of moral character around us; and it may appear well, and possibly we may secure the applause of manifest superiority. But shall we be satisfied with this? Let us come to be tried at the sanctuary. Let us compare ourselves with the character of God as it is exhibited in the divine law. The man, who will do this, will lose his self satisfaction; his confidence will be dashed, and he will be compelled to say before his Maker, "if I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me," (Job, 9 : 30-33). He will understand, why the Apostle exclaimed to the Son of God, "Depart from me, O Lord, for I am a sinful man;" and why the Prophet cried out in view of the divine glory, "Woe is me! I am undone, for I am a man of unclean lips." And he will be led, there may be reason to hope, to implore the influences of that Spirit, who alone can re-enstamp upon his soul the image of God.

3. We are reminded by our subject, of the deficiencies of Christians.

Christians profess to have renounced every false standard and to have received the standard of the gospel. They have voluntarily taken upon themselves vows to be holy as God is holy, to be perfect as he is perfect. These vows, they are under solemn obligations to keep. And so long as a sinful action mars the consistency of their conduct, or a sinful emotion stains the purity of their hearts, they fall short of their duty, and of their promises; in the records of impartial justice, they must stand charged with a deficiency. Christians may plead the imperfections of their nature, and the strength of temptation, but, my brethren, will either of these be an excuse? They may indeed account for the deficiencies and the sins of Christians. But when guilt is accounted for, does it cease to be guilt? When we have told, how it happened, that a man committed a sin, does the action cease to be sinful? Let me not be misunderstood here. I am not saying that there lives or will live a righteous man, who sinneth not, nor maintaining anything which leads at all to the doctrine of sinless perfection. I tremble for the fate of that man, who imagines, he has arrived at such a point in his christian attainments, that he does not sin, who imagines that his whole conduct and character are the objects of entire approbation before his God and Savior. Yes, I tremble for him. He is a deluded man. He has wrong views of the character and the law of God, or he has perverted the grace of the gospel. The gospel was not intended to lower the standard of human conduct, or lessen the strictness of God's law. Sin against all the light and motives of the gospel may indeed be more aggravated than it could have been under the old dispensation, or under any dispensation, purely legal; but that which was sin, before the gospel came, is sin still, and will be sin forever. When the Christian possesses the purity, which Adam possessed before the fall, then, and not till then, has he attained to sinless perfection. But

while a caution is thus offered against a most gross and dangerous mistake, against a false and pernicious doctrine, I would excite Christians to consider their obligations and their deficiencies, and warn them against excusing these deficiencies on a plea of imperfection and weakness.

My brethren, the christian standard of excellence has been exhibited before you to day. You all feel a conviction that it must bring against you a loud and unanswerable charge of guilt. Your own hearts condemn you. But God is greater; he knoweth all things. In your own view, your misdoings and failures wear the aspect of foul and hateful turpitude. But in the eye of God, who considers them in all their various and distant relations, they wear an aspect unspeakably fouler and blacker. Let me then affectionately call you to repentance. Let me ask you to contemplate the great pattern which you are to imitate, and urge you to the imperious duty of bringing your character, from day to day, to the test, which is presented in the gospel. Try yourselves by the true ordeal. Weigh yourselves in the balances of the sanctuary. Be not satisfied with a piety that seems to be as fervid as the piety of your brethren, and an orthodoxy that is as sound as their orthodoxy. In such a case, you incur the guilt which has been charged upon those who estimate themselves by a false standard. You commit the folly of comparing yourselves among yourselves, and commit the sin of disregarding the command of your Savior, who requires you to judge yourselves by the purity of God. Oh, my brethren, this is a shame to the christian profession. Here is a disciple of Christ, and he is satisfied with his own character, because he comes up to the mark of the piety and orthodoxy of his church. Instead of feeling, how distant he is from the purity of his Master, and mourning because that distance is so great, and striving with all diligence, by prayer, and watchfulness, and every christian

exertion, to render the distance less,—instead of this, he is contented to remain where he is, and so he lies still, year after year, in the same state of unholy stupor. My brethren, is not this a shame to the christian profession? And would it not be an act of deserved justice, if his Saviour should suffer him to be thus, till the last breath of his piety should have expired, till he should experience the righteous effects of his negligence in the absolute and eternal loss of his spiritual life? Indeed, he ought to expect such a consequence. The Christian, who yields to this torpor of the soul, is in a more fatal exposure than the freezing man, who sits down to sleep on the snow. The next day's traveler will find that sleeper a corpse.

Again, let me urge you, my brethren, to contemplate the pattern, which you are to imitate, and try your character by the test presented in the gospel. Do this and you will not be satisfied with present attainments, you will not indulge the risings of spiritual pride Do this, and you will not substitute one part of the christian character for another. There was no such substitution in the example of Christ. Do this, and you will not imagine, that to cherish one virtuous emotion will atone for banishing another, that to be charitable will give a license to be proud. Christ, who, as I have before said, illustrated in his life the principle which has been urged all along in my discourse—Christ, who has left an example, that we should walk in his steps, cherished every holy affection; he possessed every moral grace, he thought and felt and acted upon the rule of a *perfect* purity. No emotion of sin polluted the sanctuary of his bosom; it was filled with the peace and the holiness of heaven. My brethren, we must be like him. "If any man hath not the spirit of Christ, he is none of his." "Be ye therefore perfect, even as your Father, who is in heaven, is perfect."

SERMON V.

IRRELIGION NOT OWING TO WANT OF EVIDENCE.

NAY, FATHER ABRAHAM, BUT IF ONE WENT UNTO THEM FROM THE DEAD, THEY WOULD REPENT. AND HE SAID UNTO HIM, IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD.

Luke, 16 : 30, 31.

If the lost spirit could be permitted to leave awhile his wretched abode, and warn surviving friends that they might not go to the same place of torment; or if one of the spirits of the just should suspend his delightful song in heaven, and come and invite friends on earth to the celestial city, we might naturally suppose, that it could not be in vain; that such an event would be heeded by sinners, and that a visit from a departed spirit would secure their repentance.

But it seems, this is a mistake; and our Savior, aware that men might fall into it, has taken care to point it out, and guard us against it in the parable, from which the text is taken. He expressly declares, in the text, that the return of a departed spirit would not secure the repentance and faith of such persons as were not induced to believe and repent by the instructions of Moses and the Prophets. If the coming of one from the dead would not effectually in-

fluence the sinner that had enjoyed and disregarded these instructions, would such an event bring to repentance the sinner that enjoys and disregards the light and privileges of the gospel? It would seem, that the probability must be far less in the latter than in the former case. The sending of Lazarus to warn the surviving kindred of Dives, would have been wholly ineffectual, as they had already been admonished by Moses and the Prophets. Equally ineffectual would it now be, to send a messenger from the dead to warn the sinner already admonished by the gospel of Christ. Some of the reasons, why it would be thus ineffectual, are obvious.

In the first place, the sinner thus warned could hardly be sure that the event had really happened.

Let us waive all discussion as to the mode, in which a deceased mortal might revisit this world, and be manifested to sinners; let us admit that it might truly be done. Suppose then, that a spirit may some how appear to us mortals in a sort of shadow addressed to the eye, and even a sort of voice addressed to the ear, and that an impenitent sinner actually witnesses such an appearance or apparition. How can he feel sure, that he has really enjoyed intercourse with a messenger from eternity? The spirit is soon gone. The sinner then sees nothing. He hears nothing. And did he really see any thing or hear any thing? Was it not an illusion? Was he not dreaming? If it really was a spirit, will not that spirit return? If God did actually send a spirit to warn me, will he not at least send one more, and thus make it plainer still? Such are the thoughts which will inevitably arise, when the man reflects; his mind will not be satisfied; soon, probably, his doubts and unbelief will predominate, and when the agitations of the moment are past, the sinner will be found still impenitent.

But let the sinner be perfectly sure that the event had

happened; suppose that he had seen the *body* of his deceased friend rise out of the tomb, that he had pressed the very hand, which a few weeks ago felt cold as he touched it in the hour of death, that he had heard the story of a heaven and hell from the very tongue, to catch whose faltering accents he had lately put his ear to the lips of the dying man; suppose all this, and still the return of a departed mortal would not be certain to secure the repentance of the sinner. It would not, because,

In the second place, such an event would furnish no new motives to repentance. Let us consider this, with particular attention.

The man from the dead could furnish *no new proof of a future life and retribution.* What is the evidence, which he could furnish as to this point? Simply that of testimony, testimony given us by another person, that there is such a state, and that he has witnessed it. But we have such testimony often repeated in the Bible. We have already the *same kind* of evidence, and we have it in a *greater degree.* There is the testimony of *Paul*, who was caught up to the third heavens. There is the testimony of *John*, who saw the beast and the false prophet cast into the lake of fire, to be tormented day and night forever; who also heard the new song, "Worthy art thou, for thou wast slain and hast redeemed us unto God by thy blood." There is the testimony of Jesus Christ, who originally came forth from heaven, and who rose from the dead to give a decided and unanswerable proof of a life beyond the grave. We may add, there is the testimony of the eternal Spirit of God, accompanied by miracles bearing the unquestionable seal and stamp of Deity. What new evidence, then, will the testimony of a neighbor or companion afford? If a man will not believe Paul, nor Christ, nor God himself, will he believe any testimony? Will he be convinced by any evidence? At the

Savior's crucifixion, "the graves were opened, and many bodies of the saints arose and came out of the graves, and went into the holy city and appeared unto many;" and yet, so far as we know, this amazing event did not convince a single individual of those who had previously denied a future resurrection.

Again, a man from the dead could *give no new apprehension of the joys or miseries of the future state.* Some particulars, which are matters of curiosity, might perhaps be ascertained from such a messenger. But it is not in the power of signs to convey higher conceptions respecting the felicity and the woe of the future world, than are conveyed by the language of the Bible. The most significant and affecting imagery, that this material world can afford, is employed by the sacred writers. It is only by similar imagery, that the man from the dead could give us any notions of the intensity of this happiness and misery. He could not take the keys of heaven and hell and open to our actual view those invisible worlds; he could not lead us through the streets of the city above, and *show* us the throne and Him that sitteth thereon, and the ten times ten thousand and thousands of thousands that surround it; he could not take us to the prison-house of infinite justice, and cause us to *witness* its anguish, and *hear* its blasphemies, and *feel* its darkness; he could only *describe.* But the Bible describes, and could the Spirit from the dead describe with more clearness or force or persuasive power than the Bible? If a man is not moved by the representations of heaven and hell given in the Bible, will he be moved by any exhibition of them, which could possibly be made in human language?

A man from the dead could communicate *no new impressions as to the holiness and inflexible justice of God.* He might assure us, that God is infinitely pure; that the

heavens are not clean in his sight; that he will infallibly punish the wicked. But the Bible has told us all this. Possibly the inhabitants of some other planet or world besides our own, may be, like ourselves, a race of daring rebels against God, and may be at this moment, not like us enjoying a season of probation, with offers of pardon and salvation, but actually suffering a tremendous and irremediable punishment; let it be supposed, a punishment compared with which, hell itself might be accounted a tender mercy; and let the man from the dead inform us of that awful fact. He would thereby only add one instance of the manifested holiness of God to many instances which we already know; and should we be deeply impressed by such an instance, if we are not by the cases actually presented in the Bible? The Bible tells us of *Sodom* destroyed by fire from heaven; of the *old world* overwhelmed in a deluge; of the angels who kept not their first estate, reserved in everlasting chains under darkness to the judgment of the great day. Could the story of any possible woe, inflicted upon a whole world or a whole universe of worlds, impress us with the divine holiness more deeply, than the simple story of the Bible respecting Christ's atoning death. The infinite, all-glorious Son of God crucified! How awful the demands of justice, since it was only by his unparalleled sacrifice, that they could be relaxed in the least towards a single transgressor of the law! It was only by the setting forth before his creatures of this amazing propitiation, that God could exercise his mercy, and forgive the sinner without renouncing his justice and tarnishing his holiness. It is through the blood of the Immaculate Lamb, that the Father can be just and yet justify him that believeth. If we should behold the entire posterity of Adam whelmed in one common destruction, or the whole existing universe plunged in one eternal fire on account of sin, even such a scene could not

display the holiness and justice of God more clearly than they shine from the cross of Christ.

A man from the dead could make *no new manifestation of the love of Christ or the hatefulness of sin.* What could he show the impenitent man, as to the odiousness of sin? He might indeed tell him of the horrors of that second death, which completes the wages of sin; but this would not exhibit in a new or more pungent manner the turpitude of its nature, its deep demerit, and baseness and vileness. Only when a man looks at his sin in its relation to his God and Savior, does he perceive at all its real turpitude. When he sees, that he has rebelled against a most affectionate father, has been ungrateful to a most liberal benefactor, has crucified a most glorious Savior; when he sees, how his sins in their tendencies threaten complete overthrow to the authority of God, and utter desolation to God's whole moral kingdom; when a man sees that the natural results of every sin, if unchecked, must be to reduce the creation of God to a general chaos, darker and more dreadful than a universal death-shade; it is *when* and *only when* the sinner has such views, that he has any right views of the guilt and turpitude of his transgressions. Such views, the Bible is calculated to give him. What could a spirit from the dead say or do to give him deeper or more affecting views?

Neither could a spirit from the dead exhibit to the sinner any more affecting proof of the love and compassion of Christ. Is there a man who imagines that a greater proof, than Christ himself has given, is possible? Suppose a messenger, directly from the throne of the Lamb, should address him, would the sinner find in such an address any greater exhibition or proof of the love of Christ than the Bible furnishes? What more, what better could that messenger do than tell the story of redeeming love just as the Bible tells it? We cannot describe the love of Christ.

But we can think of it. Oh! that we could *feel* it. Think then of this love. Paul could not describe it. No tongue, no language is adequate. Words are all but emptiness and nothingness on such a theme; the terrible sweat and agony in the garden, the cross, the crown of thorns, the nails, the spear, the blood and water streaming from his pierced side, these are the language, these the signs by which a Savior's love is made known to our conscience and our heart. Should all the renowned orators, that have been gathered to the congregation of the dead, be roused from the graves and be sent back and make their mightiest efforts in setting forth the love of Jesus, could they go beyond the simple tale of Gethsemane and Calvary? Should Gabriel come down to pour on the sinner's ear an Archangel's highest strain, could he rise above the awful signs and thrilling wonders of the manger, the garden and the cross?

I have now mentioned some of the principal motives to repentance, and it appears, that if one should come unto us from the dead, he could add nothing to their force.

But the argument is not quite exhausted; for even if the spirit from the dead could present a host of new and more powerful motives, his visits might still be in vain; such visits would not be certain to bring any sinner to repentance, because,

In the 3d place, the sinner has hardened his heart so much by resisting the motives presented in the Bible, that he is prepared to resist still higher and more powerful motives, wherever and however such motives are presented.

This is the truth affirmed by Christ. "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." They have resisted so many motives, and so affecting motives, that they will resist any others and all others. They have often been reproved, but they have only hardened their necks. Effort after effort

has been made to induce them to repent; but they have only become more stupid and fixed and immovable in their impenitence. Every new and more powerful motive has only summoned up in their souls a new and more vigorous opposition. Thus they have gained a terrible ability to repel and frustrate every attempt to move their will or rouse their conscience. God, in tender mercy, has thrown up in their path barrier after barrier to obstruct their eager descent to hell; but they have thrust them all aside, or have leaped over them, and rushed on in their fatal and guilty course. And now what barrier, what obstacle, what hindrance, will they not spurn as before? There is a fearful acceleration in the descent of the sinner to the place where his worm dieth not. The body, that falls towards the earth, gains, at every degree of its descent, a marked increase of its downward tendency: but yet it may be stopped by opposing to it a corresponding increase of resistance. It is far worse with the downward rush of the sinner; its rapidity is every moment increased; and each additional step of descent places him not merely where a corresponding increase of force is requisite to stop him, but where it is more likely than ever before, that he will bear down any amount of resistance that can possibly be thrown in his way. The sinner, that is not arrested in his career by the truths of the Bible, will be arrested by nothing. He that has resisted the motives, which the Bible concentrates upon him from three worlds, is prepared to resist all possible motives. Such a sinner's conscience is enclosed, as it were, in a coat of triple steel and scales of adamant. No spirit from the dead can reach it. How true to nature and fact are those pungent words of Milton!

> "To convince the proud what signs avail?
> What wonders move the obdurate to relent?
> Hardened most by what might most reclaim,"

The first reflection, which this subject reminds us to make is, that *neither want of evidence*, nor *want of outward motives* is the difficulty that hinders repentance. The difficulty is not *without*, but *within*. It lies in the mind of the sinner himself. Were it not for *this difficulty within*, he would repent under the faintest light of revelation; were it not for this, he would hear Moses and the Prophets; he would regard Christ and the Apostles. But this difficulty existing, the brightest light of heaven is ineffectual; Moses and the Prophets warn in vain; in vain the Savior shows his bleeding side and pierced hands; Apostles and ministers in vain beseech the sinner to be reconciled to God. The sole difficulty is an abiding preference of creature good; there is a natural, constant, but almost unconscious choice, which fixes and perpetuates the disposition. This permanent choice or preference is an expression or exhibition of the heart of the sinner, and shows it to be the *carnal heart*. "The carnal mind is enmity against God, not subject to his law, neither indeed can be." *Here* is the hindrance, outward motives will never remove it. We may gather motives, as we do, from heaven, earth and hell, and urge them upon the heart which is enmity against God; but they have no force such as to change it; and we effect as little as to plough upon adamant. The carnal heart still remains enmity against God. After all our appliances it stands as unaltered, as the primeval rock amid the ever dashing surges.

The subject suggests a *second* reflection, which is one of fearful interest to every person in this assembly. It is this. There is but one *real* and *solid* ground of hope, that any gospel sinner, now impenitent, will escape the damnation of hell. And does any one wish to ask: what is that only ground, on which there is hope for me?

Permit me to say, then, it is not, that your parents were pious and you have received a religious education. You may die

impenitent, notwithstanding this. A distressed father, once standing by the bed-side of his dying son, asked him, "what shall I convey as your last word to your absent mother?" The son replied, "tell her, I am going to hell." This father was a devoted minister of Christ.

What then is that ground of hope? Not that your pious friends and relatives will plead with you by letter or conversation more earnestly, and pray more fervently or constantly for you. Many a sinner has gone down to woe, under a thousand kind exhortations, every one of which may be turned into an undying worm to gnaw at his conscience; under a thousand humble prayers, every one of which may prove like a vial of wrath, ever burning on his soul, and never emptied; under floods of tears in his behalf, every drop of which may become as oil to the everlasting flames in which he sinks.

It is not, that you have resolved to repent before you die. Notwithstanding this, death may find you in your sins. Many a man in his youth has made resolutions as good and as strong as yours, and has nevertheless arrived at his three score years and ten, and then tottered into his grave, an enemy of God.

What, you ask again, is that ground of hope? It is not that hereafter you may be subdued through the eloquence of some preacher, who shall possess a power, like that for which Whitfield once wished. "O! my dear hearer," said that man of God in a pulpit in the eastern part of this State, "I would pour thunder in your ear, I would flash lightning in your face, not to hurt you, but to bring you to Christ." Let the ambassador of God have such a power; it would not bring to Christ the sinner, who has resisted the motives presented in the gospel. More than one sinner, Felix-like, has trembled under the preaching of righteousness and a judgment to come, and yet never repented.

Nor is it a hope, that you may hereafter listen to some preacher, who can draw you with the cords of love, his own soul being melted with the love of Jesus. There are sinners in hell, who heard the dying groans of Jesus himself, who saw the print of the nails, and the thrust of the spear, and the gushing blood; yes, they gazed on a spectacle of love, at which all heaven was moved, and yet did not repent.

What then is the hope? It is not, that God will send a messenger from the dead. Such a messenger might visit the sinner, and leave him still in his sins. Had we the power of raising the dead, could we bid into this assembly the spirits of departed mortals, we should not do it with any expectation of thereby certainly rescuing you from final condemnation. No, could some one call from their abodes in eternity the whole of those, who once occupied the rooms and seats you now occupy in these halls of science, it would be of no certain avail. They might all appear one after another here, and in visible shape and audible voice address you; and at the sight and hearing you might tremble and turn pale, and perhaps cry out in the suddenness of your fear; but all this would not secure the salvation of any one, who is now impenitent.

What then *is* the sinner's ground of hope? If he would only repent and embrace Christ as he is offered in the gospel, all would be well. But there is scarce a shadow of probability that he will ever repent, for he has resisted motives of amazing variety and force, a long time. He will never be addressed with any new or more powerful motives; and if a new world of motives were opened upon him, if scores of departed friends and neighbors from the invisible world should come to press these motives upon him, it would not reach the case, because the difficulty lies not in want of motives, but in his cherishing a heart that will not be moved, that carnal heart which is enmity against God. Where

then is there any hope for such a sinner? Every one is entreated to inquire carefully for himself. Consider attentively your latter end. Go meditate this text: how can you escape the damnation of hell? Up to this moment you have neglected the great salvation; how then *can* you escape? Go and ponder this question.

We only add our oft reiterated entreaty; sinner, neglect salvation no longer. To day, God, in his infinite mercy, once more calls to you, through the means of grace you enjoy. Thus in his providence and by his grace, he has planted *one barrier* more before you to hinder your progress to destruction. Do not prostrate it; do not rush by it. You can easily do so, if you choose; we beseech you, do it not. It may be the last obstacle or hindrance between you and ruin. It may be the only remaining bar or fence thrown in God's mercy athwart your path to the realms of despair; force this aside, get yourself once beyond this, and all the remaining way may be but one slippery awful precipice, one instant, fearful, downward slide and plunge, and all is lost. Stop, then, where you are, and turn; turn *now*; we reiterate the words of warning and of entreaty: "turn ye, turn ye, for why will ye die?"

SERMON VI.

ANALYSIS OF CONSCIENCE.

FOR WHEN THE GENTILES, WHICH HAVE NOT THE LAW, DO BY NATURE THE THINGS CONTAINED IN THE LAW, THESE HAVING NOT THE LAW ARE A LAW UNTO THEMSELVES, WHICH SHOW THE WORK OF THE LAW WRITTEN IN THEIR HEARTS, THEIR CONSCIENCE ALSO BEARING WITNESS, AND THEIR THOUGHTS THE MEAN WHILE ACCUSING OR EXCUSING ONE ANOTHER.

Romans, 2: 14, 15.

It is well known, that much discussion has been made by philosophers and by theologians, respecting the nature of *conscience*. This is not the time or place to enter minutely or disputatiously into the questions which have been agitated on this subject. But as it is a subject of very great interest in moral science, and also a subject of unspeakable practical importance both to the real disciple of Christ and to the impenitent sinner, it is an appropriate topic for the pulpit. In treating the subject in the following discourse, it will be my design to bring out to view those essential facts respecting the conscience, a proper regard to which, in our daily conduct, will promote our highest spiritual interests.

My plan is simply the following: first, to show the nature of conscience, or what it is, by giving somewhat exactly an

analysis of its operations; and then to append to the analysis several distinct remarks, all bearing upon the proper outline of this faculty. Let us attempt, then, an explanation or analysis of the phenomena of conscience, considered merely as operations, exercises, or acts of the mind.

Here it is to be observed in the *first place*, that in every instance in which there is an exercise of conscience, there is a complex operation of the mind, involving two distinct elements or parts. One of these elements is, when existing by itself and apart from all others, a purely intellectual state, and belongs to that very numerous general class of intellectual states or acts, which, by most speakers and writers, is called *judgments*. It is not, however, every judgment of any sort; but it is a judgment belonging to that peculiar and well known variety, in which the mind takes cognizance of the relations of right and wrong. It is an *intellectual judgment* concerning something which is thereby pronounced right or wrong. And this thing judged of may be the conduct and feelings of others, or some practice or action considered abstractly. But the judgments of conscience more particularly respect our own conduct and feelings. They are specially and peculiarly exercised concerning something remembered as *having been* felt or done by ourselves, or some thing proposed *to be* done by ourselves. Such is the first element, a judgment respecting something, as being right or wrong.

The second element is a *feeling or emotion, which arises with or from the judgment.* This feeling is as truly distinct from the judgment, as any emotion or any other feeling of the mind is distinct from any intellectual state, with which it may virtually coexist. The feeling is a *simple one*, and therefore incapable of any definition or description, except by stating the circumstances, in which it arises. It is a *peculiar* feeling, such as never arises, except in connection

with some judgment belonging to the variety or class of judgments just now explained. Thus we have the two elements or parts that are involved in every exercise, which is truly and properly an exercise of conscience; viz., a *judgment*, which is by itself a mere intellectual act or state, and a peculiar *feeling*, which arises with it or from it, and which in its nature is wholly distinct and different.

And here it is to be observed, again, in the *second place*, that this peculiar feeling varies according to the judgment, out of which, as its occasion or cause, it arises. The judgment may be formed in view of a past act or feeling remembered; and if this remembered act or feeling is judged to have even been right, fit, or good, then there arises the feeling of *self-approbation*, and we say, stating in gross the whole complex operation, our *conscience approves it;* but if the remembered act or feeling is judged to have been wrong, or bad, there arises the feeling of *self-condemnation*, and we say in common language, not thinking of any philosophical analysis of the operation, our *conscience condemns it.*

The judgment may also be formed in view of something conceived or proposed as future; and if the proposed future action or course of conduct is judged to be due from us, then there arises a feeling of *obligation* to perform it, a *feeling*, and not a mere intellectual state or act, a feeling or emotion, which is peculiar, and which we can describe only by mentioning how it arises in the mind, and then appealing to every man's consciousness. This judgment and feeling respecting a proposed future deed or course of proceeding, we call in common language a *dictate of conscience.* If the thing proposed to be done is judged to be wrong, or sinful then arises a *feeling* of obligation to abstain from it, and this state or operation of mind is also very commonly called a *dictate of conscience.*

Such is the simple explanation of the nature of con-

science; and all that is set forth in this analysis, we unhesitatingly believe, every person will find to be literally *matter of fact*, when he carefully examines his own mental operations.

This explanation, we believe, also presents the subject in a very clear light, and a view very easily understood, and in a manner adapted to enforce the practical influence which should result from our knowledge of this part of our mental constitution. Nor does it appear to me a trivial circumstance, although it may appear so to others, that this explanation exhibits two elements, which will very exactly harmonize with the descriptive language of the Apostle in the text; for he here distinctly recognizes in the exercise of conscience, *first*, the *thoughts*, representing those states of the intellect, which we have called judgments, and *secondly*, the *accusing* or *excusing* which accompanies them, representing those movements of the sensibility which we have called *feelings* of condemnation or of approval. Nor will it escape observation, that this same analysis discloses a peculiar beauty and force in that other descriptive phrase of the Apostle, in which he speaks of conscience as rendering the mind a *law unto itself*. To this brief analysis I wish to append a few distinct topics of remark, which will show themselves to be intimately connected with it, and will be found I trust, worthy of the attention of this audience, and stamped with high practical value.

I remark, then, 1st, that we may easily see, that *all men possess conscience*, in the sense in which the faculty or capacity has now been explained.

A conscience is not a peculiar gift of the Creator to a few favored individuals, or a few families or tribes. It is the common inheritance of man. I do not mean, that idiots possess a conscience, nor do I intend to deny, that there may be other cases of beings having the outward shape of

men, and possessing also some other characteristics of men, who yet are destitute of conscience. But I speak of such as are truly and properly men; such as have actual human minds in their natural appropriate development. Every such mind has that kind or class of judgments which is pointed out in our analysis, and has also the accompanying feelings which have been described; and to have these judgments and feelings combined is to exercise a conscience. Thus every man *possesses a conscience.*

In some men there may be so much ignorance, that the sentences of conscience may seldom be passed, its dictates rarely uttered. There may be so bad an education, as that all its sentences and dictates may be unsound and unsafe. There may be a heart so wicked, and habits so degraded and so sinful, as that its most solemn rebukes, its keenest remonstrances and warnings shall be little heeded. But no man is without it. The elements of it are inwrought into the very nature and essence of the mind. He who has not yet detected them in himself, (if there be such an one), will sooner or later find them. It is as impossible that the mind should continue to exist, and should come up to its maturity, and not develope these elements, as that a tree should attain its full growth and age and not show to what species or class it belongs; or a brute animal reach its complete natural vigor, and not exhibit its tempers and habits; or that one of the material elements, as air, or fire, or steam, should be placed in the appropriate condition and not reveal to us its latent energies.

The universality of conscience is recognized by the Apostle in our text. "For when the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, *are a law unto themselves;* which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean-

while accusing or else excusing one another." From this it is obvious, that those, who have not enjoyed the light of revelation, do nevertheless possess a conscience, as well as the Jews or Christians, or any others, who are instructed from the oracles of God. It is equally obvious from the passage, that the heathen act under the dictates of conscience, and are aware of its decisions; "for their conscience beareth witness, and their thoughts either accuse or excuse them."

Experience, I believe, has invariably been in accordance with this view. No tribe or race of men have been found, however savage and degraded, among whom the actings of conscience have not been exhibited. Even where there is but a feeble trace of any idea of the one supreme God, or of future retribution, we find, that notwithstanding this, there are notions of right and wrong, and that some things are approved as right and proper, while other things are condemned as improper and wrong; there are thoughts which *accuse*, and thoughts which *excuse*. No people or tribe is found, which does not in this way show the work of the law written in their minds.

It is indeed true, that the prevalent notions of right and wrong have been very different at different times and among different people. What in one age or country is denounced as utterly wrong, may in the next age, or in another country, be highly approved as morally right. But these diversities, and even contradictions in the decisions of conscience, do not disprove its universality; on the other hand, they do in fact, demonstrate both its universality and its supremacy. They show, that the elements of conscience are so essentially involved in the very constitution of the mind, that its development in some form *cannot be avoided*. Uneducated, savage tribes have exhibited the grossest and most lamentable perversions of conscience, but these very perversions only demonstrate, that there is a conscience to pervert.

I remark 2dly, that it is clearly obvious from our analysis, that conscience is not simply a *moral sense.*

The phrase *moral sense* has been a favorite one with many persons in speaking and writing on this subject. And I shall not deny, that there is some faint analogy between the operations of conscience, and those of sensation and perception. But the analogy is very slight, and the use of the term *sense*, in reference to the conscience, is calculated greatly to mislead the mind; it tends to keep out of view the exact process which takes place in every exercise of conscience; and it has actually led to very gross errors, in morals and religion.

The use of the phrase *moral sense* seems to imply, that there are objects out of the mind itself, which have certain moral qualities or properties, analogous to the physical properties or qualities of matter, and that these moral qualities of objects or actions affect the moral sense by directly awakening its feeling, just as the qualities of matter affect our physical senses by awakening the feelings called sensations.

And such has actually been the doctrine of many philosophers, who have wished well to the cause of truth and good morals. But the error involved in it has given occasion for doctrines utterly subversive of all distinction between right and wrong.

Some, for example, assuming this mistake respecting a moral sense, and finding that precisely the same actions and objects awaken very different and even opposite feelings, in different ages and countries, and even in different individuals of the same age and country, have come to the conclusion, that there may be, in different minds, an original diversity in reference to morals, grounded on arbitrary differences in their very constitution; a notion which strikes a death blow at all moral obligation. If in order to appre-

hend a moral quality or a moral duty, I must have a *sense* fitted to feel it, just as in order to apprehend a color, I must have a sense adapted to it, and all my notion of the quality or duty is based on the particular feeling of that moral sense, just as all my notion of the color is based on the particular feeling of my physical sense of vision; then it inevitably follows, that my moral obligations are only commensurate with the feelings of this moral sense; whatever the feelings by this sense may be in any case, these are the sole measures of my duty; and to me the whole of right and wrong is based upon, and is embraced in, these feelings of my own mind. Thus right and wrong, duty, moral obligation, and the whole distinction between virtue and vice consists in my personal sensations, just as the whole of all the vast variety of colors is, as to me, nothing but so many modifications of my own sense of vision. If in both cases, there is some outward quality or property, still the effect on my mind is, in both cases, the result of an arbitrary constitution, and that, which awakens my feeling of approbation, might have been made to awaken my disapprobation, just as that, which now awakens the feeling of *green*, might have been made to awaken a feeling of *red*, or of *black* It needs no discussion to show, that such a view prostrates, at once, all moral obligation; it reduces conscience to a mere physical capacity, such as the brutes themselves possess, and makes virtue nothing but an agreeable sensation. Others, assuming the mistaken notion of a moral sense, and finding the vast discrepancies already mentioned between its decisions in different ages and countries, have inferred, that the feelings and dictates of conscience are not a part of the original constitution of the mind, but merely accidental results of education and circumstances; that conscience, therefore, does not show any eternal law of right and of obligation written on the soul by the finger of God,

but only shows the vast influence which is produced by early and habitual associations. This view, it is obvious, is equally fatal to all good morals. Right, according to this scheme, is nothing but custom, and wrong has nothing bad in it, except that it is not the thing in fashion. Virtue is merely a kind of felt beauty, and vice is merely a seeming ugliness. Such, in substance, is the moral system of the infidel Hume.

In the analysis given in this discourse, we have seen that in every exercise of conscience there is, indeed, the movement of a sensibility, there is always a peculiar feeling; and if the term *moral sense* should be employed to designate that feeling, as one of the elements of conscience, it would be employed as the name of something which truly exists, and therefore be allowable and perhaps proper; but there is so much danger that the phrase will suggest analogies to the bodily senses and thereby mislead the mind, that I think it best to avoid the use of it altogether. I should much prefer the term *emotion*, which is employed by Brown, to designate that element of conscience which consists in the feeling; although this term is not perfectly satisfactory, since the feeling is a very peculiar one, and quite unlike all the other feelings commonly included under the name of emotions.

Since the name of Brown has been introduced, it seems important here to remark, that while he has done well in dispensing with a deceptive and dangerous phrase, this most acute and original thinker has nevertheless retained, in his ethical system an error, which leads almost exactly to the same results as flow from the notion of a moral sense. He represents the feeling itself, although he calls it an emotion, as being in truth the ground of all moral distinctions. Indeed, he expressly asserts, that the reason why one thing is right, and another wrong, is, that the one awakens in our

minds an emotion of approbation and the other an emotion of disapprobation. This view is fundamentally erroneous and false. It makes all virtue and vice as truly and as fully dependent on the feelings of our own minds, as does the notion of a moral sense. It entirely confounds the distinction between right and wrong. If a deed is right, simply because that deed awakens in my mind an emotion of approbation, then the same deed must also be wrong, if it excite in the mind of another man an emotion of disapprobation. Thus there can be no common or fixed standard of morality. Each man's rule must be the emotions of his own mind; and thus judged, there is not a moral action of any man's life, which cannot be proved to be both good and bad, both right and wrong, at the same time.

The true statement of the case is, that right and wrong are wholly independent of our emotions; and there is an eternal and immutable distinction between them. The actual process in an exercise of conscience is *not*, that we have first an emotion, and then judge by that emotion of the morality of the thing examined or noticed. The process is exactly the reverse; we first judge of the morality of the thing, and then the emotion follows. The whole process is indeed instantaneous and takes place in time less than we can measure; yet the two things are distinct in nature, and the judgment in order of nature precedes the emotion, and is the ground and cause of it.

Any theory, therefore, or system of morals, which bases the decisions of conscience on a mere sense, emotion, or feeling of any kind, is both erroneous and dangerous.

I remark 3dly, that the analysis we have given, enables us to see clearly what is meant by an *enlightened* conscience.

If an exercise of conscience implies first a judgment, and secondly a feeling growing out of that judgment, it is obvious enough, that the correctness or propriety of the whole

exercise will depend on the correctness or propriety of the *judgment*, which causes the feeling. Now the correctness of any judgment consists in its being conformed to the truth and reality of things. A *judgment* is correct and proper just in proportion as it is thus accordant with reality and fact; and a judgment is incorrect just in proportion as it wants this accordance. But a man's judgment, in reference to any subject whatever, is likely to be correct, just in proportion to the accuracy, definiteness and extent of his knowledge on that subject and subjects intimately connected with it. The amount of knowledge, which a man possesses in reference to any subject, is figuratively expressed by a certain degree or quantity of *light*. To increase the amount of knowledge in any mind is to enlighten that mind. To augment the knowledge in reference to a particular subject is to enlighten the mind in relation to that subject. To instruct a man accurately and fully on the various affairs of society and government, is to enlighten him in the matter of politics; and such a man's judgments in political affairs will be the more correct in consequence of his being thus instructed and enlightened. To make a man well acquainted with the principles of composition, polite letters, and the fine arts, is to enlighten him in matters of taste; and such a man's judgments on these subjects will be the more just and accurate because he is thus enlightened, and it would not be at all improper to call such a person a man of *enlightened* taste, although the customary and familiar phrase is, a man of *cultivated taste*.

So let the mind be well instructed in all that pertains to morals, virtue, and religion, and we justly say it is enlightened on these subjects. The judgments of such a mind, on every question of right and wrong, will of course be more likely to be correct. The judgments being correct, they will cause the corresponding suitable emotions. Such

judgments and emotions united constitute exercises of conscience, or instances of the actings of conscience; and in the case of the mind supposed, (that is, one well informed in morals and religion), we should have the actings of an *enlightened conscience.*

An enlightened conscience, then, implies that the mind is comparatively well informed on the subjects about which the judgments of conscience are formed. An enlightened conscience implies that the person has such a degree of knowledge, respecting the things of morality and religion, as is requisite to prepare the mind for correct judgments on those matters. To enlighten one's conscience is therefore to furnish his mind with such ideas and such feelings, as will constitute the requisite knowledge. It is in this way only, that the decisions and dictates of conscience can be rendered more correct, than they may have been previously. It was thus, that the conscience of Paul, the Apostle, was made to differ so remarkably from the conscience of the persecuting Saul. Before his conversion, he verily thought that he did God service by thrusting into dungeons the disciples of Christ without distinction of age or sex. Such was the state of his religious knowledge and feelings, that he judged that course of conduct to be right, and a feeling of self-approval accompanied the judgment; and thus he conscientiously imprisoned the believing men and women. But he had a conscience comparatively *unenlightened.* After his conversion, the same conduct appeared to him to be exceedingly criminal. He condemned himself in the most explicit and unsparing manner. He had now obtained new views, new knowledge, new ideas and feelings, respecting the subject. This prepared his mind to form a different judgment, a judgment pronouncing his conduct to be wrong; and such a judgment of course was accompanied with a feeling of self-condemnation. His conscience had become *enlightened.*

In the same manner have the consciences of multitudes of men been enlightened in later times; and thereby their former judgments and feelings of conscience have been reversed. The very things, which they once approved, they subsequently condemned; and what they previously had most strongly condemned, they afterwards highly approved. The light of some new and more accurate, or more complete knowledge was let in upon their minds; this prepared them for more correct judgments, and more correct judgments secured different feelings, of the conscience.

In accordance with this account of the matter, is every man's effort when he wishes to alter the *conscientious feelings* of another. Such a man always addresses the understanding of the person he desires to influence. He expects to effect a change in the decisions of conscience only by first reaching and modifying the judgments.

In accordance with this view also is the fact, that the Holy Scriptures have always proved a grand means of enlightening the conscience. They have diffused a flood of light on all the branches of human duty. A vast amount of new, definite and interesting truth is by them offered to the mind. The mere child of our Sabbath schools has more accurate and valuable knowledge on many very important subjects of religion and morals, than the greatest philosopher could ever acquire without the Bible. Hence it is, that the general conscience in a christian community is so much superior to what it is in a heathen nation. The truth of God enlightens the conscience. And the one grand rule to be given for enlightening the conscience is, *study the sacred oracles;* become familiar with the precepts and doctrines of revelation; imbue the soul with this divine knowledge respecting the whole duty of man; and thus furnish the mind with the requisite preparation for a correct judgment on every question of right. "The testimony of the Lord is

sure, making wise the simple; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true and righteous altogether; and in keeping of them, there is great reward." But let me not be understood to imply that mere speculative knowledge will constitute such an *enlightening*, as will always secure a correct and healthy exercise of conscience in the present life. It must not be overlooked, that the *state of the heart* may modify those judgments, which form the first element of conscience. "Who can understand his errors? Cleanse thou me from secret faults."

And this leads me to a *fourth* remark, viz., that our analysis enables us easily to see what is meant by a *perverted* conscience. It is well known how much our judgment in general may be modified by the influence of prejudice, self-interest, habitual temper or disposition, temporary emotion, party zeal, private attachments and hostilities, and numerous other causes. So universal is this influence, and so well is it understood among men, that in determining what weight we ought to allow to the judgments of men on any subject, we always enquire respecting their previous *biases* and *dispositions* as well as respecting their *knowledge*, on the subject. And although we may find men to have been sufficiently *enlightened* by their knowledge to enable them to form just and correct judgments, yet if we find them to have cherished feelings and biases adverse to just and correct judgments, we are at once led to doubt whether their actual judgments in such a case are correct. We suspect that they may have been misled by their feelings, and so have come to decisions which truth and facts will not justify. In such a case we should say, we fear that the judgment might be perverted by the inclinations of the heart.

Now let this be applied to a man's *judgments* respecting

questions of right and duty, and we have what is properly designated by the phrase, *perverted conscience.*

A perverted conscience implies, that the first element involved in its exercise, viz., the judgment, is wrong; and is *made so*, by the influence of some cause or other besides mere ignorance, and *most commonly made so* by the influence of some temper, bias, or other feeling or condition of the heart. In order to pervert the conscience, it is only necessary to bring some influence of the feelings to bear upon the judgment, and cause the judgment to be erroneous, i. e., cause it to pronounce a right thing wrong, or a wrong thing right; for if the the first element, i. e. the judgment, is thus turned aside from truth and reality, the second element, viz., the feeling of approval or of condemnation, will of course be also turned astray; in other words, there will be a perversion of the conscience. And it is only by thus warping and distorting the judgment, that the conscience can be perverted. This every deceiver and seducer practically, understands; for in their attempts to throw down the barriers of conscience in their victims, they invariably seek to bring some of the various feelings of the heart, or some of the numerous prejudices of the mind, so to bear upon the judgment, as that its decisions, in particular questions of right and wrong, shall be different from what they otherwise would be. The tempter often succeeds in inducing his victims to act contrary to the dictates of conscience, where he does not succeed in actually perverting the conscience. But the arch seducer and destroyer of mankind is not usually quite satisfied with such a degree of success. It far more promotes his design, if he can completely pervert the conscience, so that the deluded sinner may judge his conduct to be right, and may thus be even encouraged in his fatal career, by a feeling of self-approval.

In what a variety of ways, and by what a number of different prejudices and feelings, the judgments of men in matters of moral obligation and duty are corrupted and their consciences thereby perverted, time would fail me to specify. Volumes of mighty folios would not contain the facts; every department of life, every pursuit, profession and condition found among men, would contribute a store of illustrations. A history of the perversions of conscience, effected in the way just described, by modifying and corrupting the judgment, would nearly comprehend the history of the world.

There is nothing, which a man should more dread, than a perverted conscience, which "calls evil good and good evil, which puts light for darkness, and darkness for light." Nothing renders the impenitent sinner's condition so hopeless, as to fall under the sway of a perverted conscience; for in such a case, the grand safeguard of his soul is changed into a constant and prolific source of danger; the appointed watchman is transformed into a deceitful and treacherous foe.

And let not any professor of religion suppose himself exempt from exposure to a perverted conscience. Melancholy facts proclaim, that within the enclosures of the church, perverted conscience has wrought the foulest crimes and abominations.

The only adequate and complete security against perversion of conscience is the entire sanctification of the heart, united with the requisite knowledge of divine truth. This plainly calls upon every one to seek constantly for the illuminating and renewing influences of the Holy Spirit. Under these gracious influences, and under these alone, we may be enabled to live in the exercise and enjoyment of a good conscience.

And here, I am induced to remark, 5thly, that we are also enabled, by our analysis, to see clearly, what it is to have a *good conscience*.

It is a very common mistake to confound a good conscience with an approving conscience, while they may be as wide apart as heaven and hell. Most persons are content, if their consciences do not condemn them. And very few, it is to be feared, ever think themselves in any danger, or inquire any farther after truth, duty or right, if they can only say without a felt falsehood, that their own conscience approves them; they imagine this to be the same thing as having a good conscience. "I did the thing," says the unthinking offender, "in good conscience;" but he forgets, that all he can possibly be sure of is, that he did it with a conscience that did not condemn him, but approved him in the deed. Is he sure, that he did it with a good conscience? Perhaps it was with a very *bad* conscience, with an utterly *dark* and *perverted* conscience; perhaps it was nothing but this utter darkness and perversion, that hindered his conscience from uttering her loudest warnings and prohibitions against the deed, when first contemplated; and perhaps it is nothing else, that now hinders conscience from inflicting her keenest pangs of self-reproach for the deed, when it is remembered.

An approving conscience does not necessarily imply, that the judgment which forms its first element is a correct and just judgment; it only implies, that it is a judgment in the man's favor and not against him; while there is still a possibility, that in truth and right, the judgment ought to be the reverse, *against* the man and not in his favor, and so the conscience ought to be a condemning one, instead of an approving one.

But a good conscience always implies, that the judgment, which forms the first element, is just such as it ought to be, just such as accords with truth and right in the matter judged upon.

A good conscience implies the possession of adequate

knowledge in reference to moral and religious duties; it also implies a freedom from all those influences, which may come from prejudice and from partial feelings to bias and warp the judgment, and cause it to err in its decisions. In order to have a truly good conscience, a man must have all that preparation of intellect by knowledge of truth, and all that preparation of heart by love of truth and holiness, which are requisite to secure correct and proper judgments. That the conscience may be good, it must be *enlightened*, and especially must it be *unperverted*.

Something more also is implied in a good conscience; its goodness does not all lie in the accuracy and equity of the judgments which constitute its first element; the quality appertains also to the feelings or emotions, which constitute its second element. And in respect of these, a good conscience implies, that they rise promptly with the judgments and are lively in degree. There may be unwholesome influences, which bear adversely upon the second element of conscience as well as the first; and sometimes, where the judgment cannot be perverted, the prompt rise and vivid strength of the appropriate emotion may be restrained and counteracted. A good conscience, therefore, involves not only the correctness in judging, but also the quickness and the tenderness in feeling.

And here, since I have spoken of *tenderness*, it is due to the subject, and due to the attentive hearer, that I should notice the distinction between a *weak* conscience and a *tender* conscience, for they are quite different things. A weak conscience is by no means desirable; but a *tender* conscience is one of the most valuable possessions of the mind. The conscience is weak, where the knowledge is so imperfect, and where prejudices and superstitious biases are so strong, as to produce the condemning or forbidding judgment, and of course the feeling of disapproval or of obli-

gation to abstain, in cases which do not in reality call for such a sentence.

Thus the matter is explained by Paul to the Corinthians, (1 Eph. 8 : 4-7). There were some who could not conscientiously taste of the meats sacrificed unto idols. Paul declares, that to eat of such offerings was not sinful, because "*we* know," says he, "that an idol is nothing." "Howbeit," he adds, "there is not in every man *that knowledge;* for some with conscience of the idol unto this hour eat it, as a thing offered unto an idol ; and their conscience, being *weak*, is defiled." The erronious judgment of those, who dreaded to eat of the idol's food, is expressly ascribed to their ignorance and prejudice, and their conscience is pronounced *weak*. Such then is the weak conscience ; it is one, which, through ignorance and groundless prejudice or superstition, condemns where it need not condemn. But the *tender* conscience does not imply any such error. It only implies that the feelings, which are appropriate to the judgment passed, arise in the mind with promptness and liveliness. Tenderness of conscience is therefore essential to a truly good conscience. The tender conscience is one, which feels both quickly and keenly the wrongness of that which it sees to be wrong. When a past act or feeling of the mind, on being reviewed, is pronounced wrong or sinful by the *judgment*, then the self-reproach is *instant* and *strong*, if the conscience is tender. Or when some proposed action is contemplated, and is pronounced wrong by the judgment, then, if the conscience is tender, there is at once a strong and vivid feeling of obligation to abstain from, or avoid such action.

A tender conscience is the opposite of a *stupid and hardened* conscience. It is by counteracting and resisting the tenderness that the hardness and stupidity is produced. Of this melancholy transformation there are too many exam-

ples. There is no part of our mental constitution, in which the law of habit operates with more fatal efficacy, than in this. Repeated resistance to the feelings of conscience, serves to weaken and to check them. And it is all important to notice, that mere omission to comply fully with the urgings of the tenderest conscience, is of the nature of resistance to those tender urgings. We need not rush on to flagrant transgression against the warnings of conscience and in spite of her loud reproaches, in order to harden and stupify her. We have only, in repeated instances, to neglect her gentlest intimations, to allow her feeblest emotions to pass unheeded, and we shall effectually carry forward the work of induration.

With two brief remarks, I shall close.

The first is, that, although in the present world, an approving conscience is often far enough from being a good conscience, yet the only way to secure a permanently approving conscience, is to maintain a good one. Always keep a *good* conscience, and then you may finally and eternally enjoy an approving conscience. But neglect to cherish a good conscience, and you will ere long suffer the woes of a condemning conscience. For a time, you may indeed enjoy the approbation, of a bad and perverted conscience, or the silence of a stupid and hardened conscience; but this can last at the longest, only until death ushers your soul into the eternal world!

Finally, what has been now presented may show both the special means and the peculiar importance of cultivating the power, faculty, or capacity, whichever any may choose to call it, of conscience. We have analyzed its operations and exhibited its principal elements; we have seen how each element may be injured and weakened, and also how each may be improved and strengthened; we have seen what combination of these exists in every sound and desira-

ble exercise of conscience; and we have seen the fatal issue of all habits which occasion or allow an unsound or unhealthy operation.

The subject, therefore, calls on every one to *cultivate his conscience*. I speak not here of the general obligation to cultivate all the powers and capabilities of the mind, which rests both as a claim of duty and as a matter of wisdom upon every man. But I urge the special obligation of every one without exception, be he who or what he may, to *cultivate and improve his conscience*. With this part of your mental constitution, your eternal welfare is most intimately connected. Your everlasting bliss or woe is involved in the question whether you successfully cultivate and cherish a *good conscience*. Be urged, then, earnestly to emulate the great Apostle, whose history presents so eminent an example of an improved and cultivated conscience, and like him, "*exercise* yourselves to maintain a conscience void of offence towards God and towards man."

SERMON VII.

CONSCIENCE AS AN ORGAN OF PUNISHMENT.

THE SPIRIT OF A MAN WILL SUSTAIN HIS INFIRMITY; BUT A WOUNDED SPIRIT, WHO CAN BEAR ?—Proverbs, 18 : 14.

This very striking passage is commonly interpreted, I believe, as describing the peculiarly intense misery, which the human mind is liable to suffer from its own acts of self-condemnation. And certainly, whether such be the primary meaning or not, the language when used for such a purpose, appears not only pertinent, but both beautiful and impressive.

There is a wonderful energy and elasticity in the mind, by which it often rises up under the pressure of bodily infirmities and of outward evils, and throws off the weight of sorrows and woes which encompass it, and stands out in a sort of godlike superiority to danger and to suffering. In calm serenity and composure, the spirit of the martyr hath often encountered the faggot and the flames, or endured the agonies of the rack and the torture. History is full of examples to illustrate this power of the mind to sustain itself against the countless foes, which may assail its happiness, from without. Scarcely is there a form of pagan superstí-

tion so degraded, as not to furnish instances of the soul thus triumphing by its own inherent energies over the infirmities and pains of the body, even over the fury of the material elements, and the more merciless rage of human passions. When this innate energy and elasticity of the mind is aided and strengthened by the self-approbation of a good conscience, the soul is like a lofty and impregnable fortress, which bids defiance to every assault that can be made upon it. Come what may, let the storms beat never so fiercely, let all the various ills and woes, that flesh is heir to, be gathered into one collected mass and heaped upon the mind; add to excruciating pains of body, the woes of apprehended and felt poverty, and contempt, and reproach, and persecution; let successive calamities, like billow after billow, swell and dash over the soul; and the "spirit of a man" will sustain it all, when buoyed up by the secret, silent, and, as it were, magic power of an enlightened and approving conscience.

But let the assaults on the peace and quietude of the mind be the assaults not of external foes, but of conscience itself, then what support has the mind? When it is conscience that inflicts the blows, then, who can bear the "wounded spirit?"

The text brings to view particularly one of those high and solemn purposes, which conscience in the human mind accomplishes, under the agency of God and in accordance with his plans of sovereign wisdom and goodness. It would be very interesting and useful to enter at large into the field of thought thus suggested, and contemplate a number of these most important purposes which conscience in man subserves, under the government of God.

We might show, that conscience in man is an absolutely indispensable help, in forming and perfecting his own individual character, considered merely with reference to this life.

We might show, that conscience in man is the great conservative principle of human society, without which law would be powerless, if it should exist; and physical force itself would be stripped of more than half its terror.

We might show also, that conscience in man is the essential capacity, if I may use the metaphor, the grand *avenue*, by which the soul is to be approached in all efforts to secure its salvation from the wrath to come.

But there is still another use, which conscience subserves under the government of God, and which is more particularly suggested by the text; and it is to this that I invite your candid attention in the remainder of the discourse, while we contemplate *conscience as an organ of punishment.*

Viewing it in this light, we shall see how much more perfect the government of God is, than any human government can possibly be, and how easily and how certainly, both the smallest and the greatest sins may be visited with a just retribution.

Observe then, in the *first* place, that conscience alone brings home to the soul the *evidence of guilt.* Whatever amount of evidence may exist, it must be brought home and applied to the mind by its *own judgment*, or it will not have the effect of evidence, and will lay no foundation for the mental suffering which is essential to real punishment. Let a man, for example, be assailed with all the evidence possible in a human court; let there be a mass of circumstantial indications of criminality; let there be glaring facts in his known conduct; let there be positive and strong testimony from unimpeachable witnesses; let there be an overwhelming *accumulation* of evidence; let this bring against the man the unanimous opinion of the whole court and the whole community; yet, notwithstanding all this, unless the *judgment of the man's own mind* pronounces his conduct wrong, it is just as if there were no demonstration

and no evidence against him. The punishment, which may follow, will not in reality *reach* him; the prerequisite foundation for it is not laid in his own consciousness. Pain may be inflicted severely, and keenly felt; but it will not be felt in that peculiarity of force which renders suffering a punishment. The inflicted pain will be viewed as a misfortune, and an evil; it may be considered by the sufferer as mere persecution or as gross tyranny and cruelty; but this will not impart to it the nature of punishment. The man's own mind must first pronounce it fitting and due to his actions or character. This conviction is that which gives to the suffering its point and edge, as a just retribution. Such a conviction it is often impossible for man to effect in his fellow man, even in those who are truly guilty. But every judgment of the human mind is under the control of God; with infinite ease can He cause the sinner not only to remember the past and contemplate the various circumstances of his conduct, but also to apprehend the sinfulness of every wicked action or feeling; in an instant, in the twinkling of an eye, by an energy which none can resist, he can touch the secret springs of conscience, and flash conviction upon the soul. And thus it is that conscience in man is *an organ of punishment* under the government of God; since by and through it alone, is the necessary *self-conviction* effected.

Observe, in the *second* place, that conscience alone *inflicts the pangs of self-reproach.*

Self-conviction is merely the sentence of the mind, admitting and declaring some of its own acts or feelings to be wrong. Self-reproach is something more; it is a feeling of a peculiarly and indescribably painful kind. The two are most intimately connected, but are yet to be distinguished. Self-conviction always brings with it or after it self-reproach or remorse; self-reproach always presupposes or implies self-conviction. They are indeed but other terms for the two

elements pointed out in the analysis of conscience. The sentence of conviction is the judgment of the mind; the pang of remorse is the concomitant or consequent feeling which is suffered.

It has already appeared plainly enough, that no accumulation of outward evidence, is certain to effect even the prerequisite step of self-conviction. An accused man may be declared guilty by the jury, and sentenced by the judge, and reprobated by the whole world, and yet not be himself convinced of his crime. Now how obvious is it, that, in such a case, he will feel no self-reproach? His public trial, and his complete condemnation and disgrace by its decisions, utterly fail of doing the proper work of punishment. With no sentence and no reproof from the monitor in his own bosom, it is to him a comparatively light thing to be condemned by other men's judgments. With great composure, he may bear the rebukes of the magistrate, the contempt of the multitude, and all the penalties of the civil law.

Of all evils and sufferings, there is none which is so universally dreaded, and so solicitously avoided, as self-reproach, and yet, how rarely do men take the only sure way to escape it! Sincere obedience to the law of God, in all things, would forever shield the soul from its stings; real holiness of heart and life would perpetually fill the mind with peace and joy. But instead of seeking protection from the dreaded suffering by this simple and certain method, the mind of man hath sought out a thousand *inventions*.

No observer of human life is ignorant of the ever varying devices and pleas which are framed to prevent the condemning sentence, or soften down the reproofs, of conscience. With what fallacious reasonings is the understanding often duped and blinded! What frivolous pretexts does the judgment frequently admit, as adequate and justifying excuses! How promptly is the memory summoned to recount

every palliating circumstance in abatement of guilt; and how strangely is this faculty sometimes disorganized or paralyzed, so as to consign at least to temporary oblivion the foulest aggravations of crime! With what amazing fertility also, do fancy and imagination bring forth their artfully wrought apologies, and urge the mind to self-justification, by glowing pictures of human frailty and dependence, of the physical power constitutionally belonging to the desires and passions, or of the almost resistless force of temptation, or by other partial and distorted representations of fact, or well-glossed fabrications of falsehood! If but half the ability and ingenuity, which are worse than wasted in efforts to hinder a condemning verdict in the court of conscience, after wrong has been perpetrated, were only rightly employed in seeking out truth and duty, and in urging the soul to achievements of virtue and holiness, the mind of the sinner, then, instead of having only the brief and at best but the half-quiet calm of a *stifled* conscience, or the delusive and treacherous repose of a *perverted* conscience, would soon find that peace which is like a river, and that joy which is like an overflowing stream. Herein, as in other respects, we may see that "the way of transgressors is hard." They must toil more to secure from their own conscience, not an actual acquittal but even a mere silence, while they continue estranged from God, than would be needful to obtain a positive and sweet approval, by walking in the path of his testimonies.

And after all, the silence, if it is ever effected, is but temporary. Conscience cannot be cheated out of her prerogative. She may be flattered, or bribed, or deceived, for the present moment, but no one can ever bind her in covenant or promise for the future. She may actually sleep to-day, but she gives no guaranty that she will sleep also to-morrow. She is the servant of God; and is fully com-

missioned, as his minister of vengeance and organ of punishment, to inflict upon the soul, which has committed sin, the pangs of self-reproach and remorse. It is true, that no human power can, with absolute certainty, call forth her terrible utterances in the soul of man; but it is also true, that no power of man can hinder those utterances, when God, her master, bids her condemn.

And how awfully agonizing is the infliction, which is sometimes brought thus upon the soul, through conscience, as the organ of punishment. After long continued self-justification, effected by such artifices and delusions as have been just described, or after a protracted slumber of conscience, under the engrossing pleasures of sense or equally engrossing occupations of business, the work of self-conviction is often wrought out in an unexpected moment. Conscience pours in the evidence of guilt as with a blaze of scorching sunbeams, and flashes the sentence of condemnation as with the swiftness and fury of lightning, and lets loose upon the soul all the terrors of remorse, like a tempest flood of waters. What suffering is there to be compared with this? Who will here speak of the acutest pains of disease, of bodily laceration and tortures, or even the agony of gradual burning of the flesh in the flames? All these are but faint emblems of the rendings, and stingings, and smartings of the wounded spirit. "The spirit of a man will sustain his infirmities, but a wounded spirit, who can bear?"

It is to be observed, *thirdly*, that conscience alone *shuts out all anticipations of hope.*

Hope of future good is the great sustainer and cheerer of the human soul. It is only in the mere sports of the child, or in the low and degrading pleasures of the sensualist, that hope for the future does not enter as a chief element even into the seeming joys of the present moment. And to all

without exception, the remembrance of the past is deeply tinged with regret, even when it is a remembrance of pleasure experienced, unless there be mingled therewith some bright colorings of hope. Under present adversity or suffering, the power of hope is still more remarkable. What, but some cheering anticipation of the future, could bear up the soul of man under bodily and mental distress which is sometimes felt? And who can describe the greatness or sweetness of relief which is often imparted to the sinking mind, by a single ray of hope, cast over the gloom and darkness in which it had just been completely shrouded!

It is hope alone, that can alleviate the anguish of a soul, under the pains of self-conviction and self-reproach. But hope is the very emotion to which, most of all, a condemning conscience is fatal. It is the fearful prerogative of conscience, when she rises in that resistless authority which God has given her in the soul, to banish every anticipation of future good. She tells the trembling sufferer of nothing in time past but guilt incurred, of nothing in time to come but woe deserved. Terrible indeed is the infliction she makes, when, as God's organ of punishment, she opens in the soul of the transgressor those springs of remorse, which are as the fountains of the great deep. But when even those are broken up, when the self condemned spirit is, as it were, lashed by furious waves, beating over it, surge after surge, even then, in such a tempest, if the star of hope does but rise, and shed only a faint gleam over the darkness, it comes as with a magic spell to hold in check the raging storm, and may inspire the heart with courage to bear up till its tossings and buffetings shall be over.

It is, however, as I have said, the prerogative of conscience, to take away entirely this alleviation and support, and to bury every gleam of hope in unchanging darkness. This completes the appropriate work of conscience. By

this, she executes the last, the finishing part of her awful commission, and plunges the soul, amid all its most intense and bitter anguish, into the burning abyss of despair.

But in this full work of conscience there is, sometimes, the bringing in of an everlasting hope through grace. In many happy instances, the sinner, having been awakened, alarmed, convinced of sin, filled with remorse and overwhelmed with utter despair, is not left forever to drink of this gall of bitterness, but is led, by the renewing power of the Holy Spirit, to yield his heart to the gracious offers of sovereign mercy; and ere long he begins to be cheered with a hope of pardon and salvation through the atoning blood of Christ. Thus it is by the actings of conscience, that the holy law of God becomes, as it were, a schoolmaster to bring sinners unto Christ.

In a few melancholy cases, there can be no doubt, a state of despair is the result of bodily disease or of mistaken views of truth; it is a *disturbed* and *deranged* action of conscience bringing for a while nearly all the sufferings of a guilty reprobate even upon the *penitent* and *pious* soul. Such was the case of the lovely but unhappy Cowper. An acute morbid sensibility of nerves, a lively imagination, a tender and affectionate heart, a deep sense of the guilt and ingratitude of all sin, and a profound reverence for the holiness of God being united with some speculative misapprehensions respecting the threatenings and the promises of the gospel, caused this amiable sufferer to pass many years of his life in a state of religious despair. Other similar cases no doubt occur, where the mind endures not the just vengeance of God inflicted through an enlightened and awakened conscience, but chiefly the painful consequences of disordered nerves, or the natural effects of an erroneous belief.

In all such cases, however, the sorrow is but for a night. The sufferer's tears are soon changed into golden joys. His mourning, even if it continues until death, is but a prelude

to rapturous hallelujahs. He goes at last to join in the song of the redeemed unto the Lamb that was slain, and that washed them in his blood.

There are cases of a far different kind, even in the present life; cases in which conscience anticipates the work of the judgment-day, and the guilty victim is tormented with retribution before the time.

True as it is, in a most important sense, "that while the lamp of life holds out to burn, the vilest sinner may return" to God and happiness; it is also true that some sinners do in fact, before death, seal themselves over to final damnation; so that being joined to their idols, God's will is to let them alone. They are given up to strong delusions, and it is impossible to renew them unto repentance. Sinners of this description have sometimes exhibited that utter despair of which I am speaking. Conscience, rousing in awful terror, has shut out every ray of hope, and the whole soul of the self-convicted wretch has been filled with one dreadful expectation; the certain fearful looking for of that fiery indignation which is to consume the adversaries of God.

The dying scenes of the infidels, Voltaire and Paine, furnish instances, rendered most awfully revolting by the horrid blasphemies with which they uttered their despair. Familiar to all is the case of Sir Francis Newport, whose last breath was spent in crying out, "Oh! the insupportable pangs of hell and damnation!

But whatever may be the workings of conscience in the bosom of the impenitent in this life, whether she scorches and burns every green and rising hope, or leaves the sinner to cheat himself with fallacious dreams of future peace as long as he lives; at the moment of his death she performs her appropriate work.

Whatever flattering and delusive hopes may have till then existed, will vanish at once in that dread instant, when his

soul passes the bounds of time. Upon all the false lights, which self-love may have kindled and anxiously fed and fanned, conscience will then put down her fatal extinguisher, and they will go out in everlasting darkness. Into the sinner's cup of sorrow, besides the bitter ingredients of self-conviction and remorse, she will then cast the more bitter dregs of despair.

Thus conscience at last gives the finishing stroke to her work of vengeance; and the guilty mind enters upon its eternal retribution.

Such then is conscience contemplated as the organ of punishment in the soul of man. It is her prerogative in this capacity to bring home to the mind the *evidences of its own guilt*, to inflict the *pangs of self-reproach and remorse*, and shutting out every ray of hope, to fill the soul with *complete and everlasting despair.*

This consideration of the work of conscience, as the organ of punishment in the soul, may suggest several reflections. Three in particular, are selected.

1. It may help to explain some remarkable facts in the conduct of impenitent and irreligious men.

The feverish restlessness of those, who have trod in the mazes of unprincipled vice and crime, is proverbial. It is not only noticed by the moralist and the philosopher, but is perpetually exhibited in the delineations of the poet and the novelist. History and biography also proclaim the general fact, in declaring the personal wretchedness of all the tyrants and oppressors of mankind.

Some degree of the same uneasiness and unhappiness is very commonly exhibited by impenitent and irreligious persons in general. Nothing is more obvious to any one acquainted with the world, than the universal reluctance, among such persons, to be left to the reflections of their own minds, and to communion with their own hearts. The gospel, by declares all and hated

most frivolous amusements will be important enough to occupy the most gifted intellects for hours in succession; or the most laborious and toilsome exertions will be cheerfully encountered again and again, if the mind can thus be kept from contemplating itself. Nothing is so irksome as self-examination; nothing is more dreaded than to be alone, and to be without occupation. Shut the sinner in his closet, and although you utter not a word and give not a look to trouble him, and only leave him to himself, yet you will thereby make him wretched.

Now we have the solution of this fact by the principles set forth in our present discourse. Every man has a conscience, and one of the appointed offices of conscience is, to be God's organ and instrument of punishment in the soul of man. And whenever the mind is left free to contemplate itself, and the memory of the past is of course revived, conscience is thereby summoned to her duty, and self-conviction and self-reproach are the unavoidable result; and, where there is none of that hope which is based on genuine repentance and faith in Christ, there is nothing to soften the condemning sentence, nothing to alleviate and quiet the remorse.

Very frequently, no doubt, the unhappy sufferer from this cause knows not what is his real ailment; and he may talk sentimentally about the tedium and ennui of solitary life and argue vehemently in favor of active engagements, and the claims of kindred and friends, and our high obligations to all the social virtues, and thus may possibly come to imagine that his conscious dislike of silent retirement and leisure is but evidence of a benevolent regard to the good as longciety; while the *whole* secret *may* be, and a *great* part her appr-tainly *is*, that he cannot endure that review of him-

Whateve. memory almost invariably presents, as soon as existed, will v. disengaged from outward occupation. The

uneasy restlessness, so commonly felt and observed, results from the agency of conscience. To escape this, the mind must be occupied with business, with pleasure, or with trifles. So great is

> ——"the dread,
> The slavish *dread* of *solitude*, that breeds
> Reflection and remorse.

The same principle may help to explain the complaint which is sometimes made against the benevolent exertions of evangelical piety. Why should your neighbor be angry at you for giving your money in order to send a bible or a religious tract, or a devoted missionary to some heathen shore? You take nothing from him; you inflict nothing on him; and yet your charity vexes him with a sore displeasure which he cannot conceal. And the reason, although it may perhaps escape *his* notice, is simply this: your benevolence is the occasion, which rouses his slumbering conscience to pierce him with a sting of reproach for his own habitual selfishness. In a similar way can we account, in a great measure, for the hostility often manifested towards plain and faithful preaching. Such preaching gives pain and *little else* to the impenitent hearer, because the whole tendency and scope of it is to bring out in his mind that very agency of conscience which has now been described. How great is the pain, which is sometimes thus occasioned, almost any one can testify, if he has enjoyed the unspeakable privilege of a gospel ministry. That which causes us pain, or awakens in us disagreeable emotions, soon becomes an object of our dislike; and the cup or vessel, from which we have taken a disgusting medicine, becomes itself ugly and odious in our view. By a similar association, the peculiar truths of the gospel, and the devoted minister who plainly and boldly declares them, often become to ungodly men, hateful and hated

things. This very issue of the preaching, however, shows both the efficiency of the doctrines and the necessity there is of urging them with unshrinking fidelity to God and to the souls of men; and it also gives fearful confirmation to the divine testimony, that where the gospel fails to be a savor of life unto life, it must prove a savor of death unto death.

The exertions, which some persons make to terminate revivals of religion and to prevent their companions from becoming pious, may likewise be traced in part to the same agency of conscience. The progress of a revival, and the conversion of companions, make such appeals to the consciences of all observers as must be felt, and yet cannot be felt without great pain and uneasiness. Every new instance of conversion reiterates the appeal and increases the uneasiness. The disturbed and harassed sinner, unwilling to seek relief by hearty repentance and humble faith, desires the end of the revival, as he would the silence of a voice, that should in every utterance audibly and publicly declare him a guilty criminal.

Thus it is, that many very striking and remarkable things in the conduct of impenitent and irreligious men, may be solved by a consideration of the fact, that conscience is God's appointed organ of punishment in the human soul.

2. Present ease of mind is no evidence that there will not be future anguish. The present peace may be but a deceitful slumber of conscience. Conscience may, for the present, be restrained from performing her retributive work. Conscience may be *perverted*, or be stupified and hardened. Ten thousand are the ways, as we have already observed, in which the mind may continue for a time to escape self-conviction and self-reproach. This respite from the chidings of the monitor within, may possibly be a protracted one. But, after all, should it even be prolonged for years

upon years, this delay, be it ever so great, contains no security and involves no promise for the very next moment. The sinner, who has never yet felt a single touch of remorse, nor had the slightest sense of ill-desert, may, in an instant, be overwhelmed in the reproaches of his own mind. Although conscience has not as yet asserted her power in him, he still is not without a conscience, nor can he always escape her terrible authority. He carries about with him, wherever he goes, all her power; and as he is an impenitent man, all her retributive power, as to him, is to curse and not to bless; thus he ever holds in himself a magazine of wrath; yea, and while the sunny days of his seeming peace and quietness are passing away, he is continually gathering into this magazine new stores of awful vengeance, but thinks not of the terrible explosion and utter ruin which soon may come. He forgets the supremacy of conscience, and in a moment, which he looked not for, she may enforce that supremacy with resistless sway and unmitigated severity. Quick as thought itself, God may bid her to her work, and then the poor sinner, who has scarcely believed in her existence, finds that she is more terrible than a strong man armed, and he is compelled to cry out in agony, "the arrows of the almighty are within me, the poison whereof drinketh up my Spirit."

> "O treacherous conscience! while she seems to sleep,
> On rose and myrtle, lulled with siren song;
> While she seems, nodding o'er her charge, to drop
> On headlong appetite the slackened rein,
> And give us up to license, unrecalled,
> Unmarked; see, from behind her secret stand,
> The sly reader minutes every fault.
> Not the *gross act* alone employs her pen;
> She reconnoitres *Fancy's* airy band.
> A watchful foe! the formidable spy,
> List'ning, o'erhears the *whispers of our camp;*

Our *dawning purposes of heart* explores,
And steals our *embryos* of iniquity.
Thus, with indulgence most severe, she treats
Us, spendthrifts of inestimable time;
Unnoted, notes each moment misapplied;
In leaves more durable than leaves of brass,
Writes our whole history; which death shall read
In every pale delinquent's private ear;
And judgment publish.———

* * * * *

Lorenzo, such that sleeper in thy breast!
Such is her slumber; and her vengeance such
For slighted counsel; such thy *future peace!*

And here we are brought to the *third* reflection, and the last we proposed to notice, suggested by considering conscience as God's organ of inflicting punishment in the human soul; since it may teach us.

3, how dreadful is the final condition of impenitent sinners.

Their final and eternal punishment will involve at least, the full *retributive operation of conscience;* whatever else may or may not be included in it, *all this must* be included, from the very constitution of the mind itself.

Self-conviction, remorse and despair are the awful elements of woe, which are mingled in the sinner's final portion; they are the ingredients that fill the cup of the indignation and wrath of God Almighty, which he will give them to drink forever.

But the indescribable misery, thus effected, must be eternally augmented by the relation which conscience bears to the heart. The apostate mind is at war with itself; it presents a scene of internal discord and strife, in which conscience and the heart are the contending parties. In this warfare, the depraved heart is the aggressor. The heart begins the contest by exercising unholy and guilty emotions and desires. Then conscience, in discharge of the high

commission God has given her as governor and guardian in the soul, issues her rebukes and reproofs. And now a perilous struggle is entered upon. The conscience and the heart of the sinner are at variance. His mind is a stranger to peace. Discord reigns there, the heart has its longings and conscience utters its decisions; but the longings of the heart are utterly condemned and reprobated by the decisions of the conscience, and thus there is conflicting action and reaction. Quiet cannot be restored, until one party or the other shall yield. The heart must renounce its forbidden desires, or the conscience must withhold her condemning sentences.

Sometimes, the *heart* yields; it ceases to cherish the prohibited feelings, and submits to the supremacy of conscience, and harmony is restored to the soul; and when the heart and the conscience are thus reconciled under the renewing influence of the Holy Spirit, the mind is often filled with a *peace* that passeth understanding. It is a peace which is sweet and delightful, just in proportion as the conscience is lively and tender, and the heart is pure; a peace which will finally issue in the full enjoyment of the blessedness of heaven.

But if the heart refuses to yield, if it clings with glowing eagerness, as it too commonly does, to its guilty choices and wicked longings, then the strife is continued and increased, and must still longer and more violently agitate and rend the soul, unless conscience can be hushed and silenced. Sometimes, as we have seen, this hushing of conscience is effected in the present life. A seeming and partial quiet may thus, for a time, be secured. But there is by this means no lasting peace; there is no genuine reconciliation between the conscience and the heart. It is but a delusive and treacherous armistice, or it is but a temporary retreat of conscience overpowered for a while by the violence and obstinacy of the heart.

In the eternal world, the hostilities must be renewed. The light of eternity, poured in upon the conscience, will arouse her slumbering energies, and revive her fearful onsets upon the heart; while the heart, removed from all the restraints of a state of probation, will only let out in redoubled fury its selfish desires and malignant passions. And now it is too late for a reconciliation; it is too late for even an armistice; there can be no suspension of the strife, no pause or interval in the awful contest. The sinner has nothing before him but a perpetual raging war in his own breast; neither party will ever yield; neither party will ever be destroyed; the sinner will never give up his heart, and he can never throw aside his conscience; each will be forever a part of himself, and each will perpetually gather new strength by exercise, and forever employ all that growing strength in carrying higher and higher the tempest of war in his soul. Each more vehement feeling of the heart will but be followed with a keener sting of remorse from the conscience; and thus the sinner, wherever he may roam, over the immensity of space, and through the ages of eternity, must carry within him the fuel of the everlasting burnings, and must emphatically dwell with the devouring flames.

In thoughtless levity, it is sometimes said, we need not be so much alarmed respecting future punishment,—that hell-fire, and the lake of brimstone are mere figures of speech, and not names of real things, that man has nothing to fear but *his own conscience*. Grant it to be so; admit that the sinner *has nothing* to fear but his own conscience; and I ask, is not this dreadful enough? Who would not encounter any possible outward infliction of woe rather than suffer the everlasting agonies of inward remorse? And what flames of a *material* hell can be more torturing to the soul, than the ragings and burnings of that interminable strife between the conscience and the heart, which converts the

soul itself into a *spiritual* hell? What then, if there should be no actual prison of despair guarding the finally impenitent on all sides by walls of adamant; what, if there should be no actual chains, binding the lost sinner in the fire prepared for the devil and his angels! There certainly will be the sinner himself, be he wherever he may, and in whatever outward condition he may, there *he* is; and he is *himself* with his *own heart* and his *own conscience*, and these create a hell, wherever he moves and whatever he does. And it is *his* hell, and he cannot escape out of it but by absolute annihilation. It is not a hell *around* him, but a hell *within* him. It is just as capacious as his own soul; it fills him and he fills it, and he dwells in it, because it dwells in him; and never will he be able to put himself out of hell, nor hell out of himself. After ages on ages, he will find it still true, that,

> "The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven."

SERMON VIII.

THE WONDERFULNESS OF MAN'S MENTAL CONSTITUTION.

FOR I AM FEARFULLY AND WONDERFULLY MADE; MARVELOUS ARE THY WORKS, AND THAT MY SOUL KNOWETH RIGHT WELL. —Psalm, 139 : 14.

The admirable structure of the human body is here set forth, as one of the marvelous works of God. Imperfect, undoubtedly, was the knowledge of David respecting the anatomy of man; yet he perceived enough to awaken devout wonder and stimulate his heart to grateful praise. And had he fully understood the mechanism of the body, as it has been laid open by modern examination, he could have selected no language more appropriate to express the emotions excited by a view of it: "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works."

A marvelous work indeed, is the mortal frame of man! A wonderful and a fearful structure! So simple and yet so complicated! Composed of countless minute and apparently discordant parts, but forming one compact and harmonious whole! reared from the lifeless dust of the earth, but endowed with a mysterious animation! Clothed with beauty

and majesty, yet soon turning to a putrid mass of corruption! frail and liable to be crushed before the moth, yet capable of enduring the keenest extremes of heat and cold, and the fiercest storms of all the elements!

But the curious, complicated and admirable frame of our animated body, is not the whole of man; nor is it all that is wonderful and fearful in him. He hath another part. "The inspiration of the Almighty hath given him an *understanding*." This nobler part of himself is recognized by the Psalmist in our text: "I am fearfully and wonderfully made; marvelous are thy works; and that *my soul knoweth right well*."

The human soul is as truly a work of God, as the tenement of clay which it occupies on earth. God is the Father of our Spirits, as well as the former of our bodies. And when a man examines his immaterial part, when he considers the nature of his own *mind*, he may with the fullest propriety, and with a deeper meaning and emotion, exclaim: "I will praise thee, for I am fearfully and wonderfully made."

The present opportunity will allow but a slight glance at some of the things pertaining to this subject of immense compass.

I propose now to illustrate the position that *the mind of man is wonderfully made.*

And here I advert *first*, to the simple fact, that the human mind is a *substance or existence capable of knowledge.* The mere capacity of having knowledge, is in its very nature something very wonderful. We are indeed as familiar with the capacity, as with the falling of a stone, or the rising of smoke, and it appears, on being mentioned now, as little wonderful. But in each case, it is the familiarity only, which destroys, or rather keeps out of sight, the wonderfulness. Had we been conversant only with such bodies as might remain stationary in the air, without rising or falling,

then the phenomenon of the ascending vapor or of the descending ball would appear no less wonderful, than the attraction of the earth towards the sun, by the mysterious principle of gravitation which binds together the material universe. So our familiarity with the power of the mind to receive knowledge, our constant exercise of the power, divests it of all real wonderfulness to our apprehension.

But how amazing does it seems to us, when a mere brute, as a dog or a horse, after much laborious training by man, is rendered somehow capable of understanding certain sounds and gestures and of discriminating between certain visible forms; as, for example, between the letters of the alphabet, so as to point them out when their names are pronounced. And what a prodigy would that animal be, which could not only learn the vocal names of a few visible objects, but could also apprehend the properties of a triangle, count the number of its own limbs, and classify itself in genus and species, and deduce a law of matter from observation of facts.

Such a supposition, however, falls wholly short of doing justice to my argument, because even the brute has *some mind*.

What then would be thought of a *watch*, which, besides all its known capabilities as a piece of most curious mechanism, should have the power of *knowing* the movements of its own hour and minute hands, and of those of all the other watches in the shop where it might be suspended; and should, when one of the others ceases to go, have the power to reason, concerning the cause of its stopping; and having learned, that this stopping was on account of friction between the wheels, owing to the want of a little oil, or to the presence of a little dust, should *desire* to be oiled, or should *dread* getting dusty?

Or what would you think of a tree, that could remember, when it was a sapling in the nursery, and how carefully it

was transplanted to the orchard, and how many bleak winds had there passed over it; that could feel the shock when riven by the lightning, or perceive the fragrance of its own beautiful blossoms in the spring, or be conscious of the abuse perpetrated on it by the midnight plunderer of its autumnal treasures?

Do you say, that all this is absurd imagination; for while mere matter, whether organized or unorganized, is necessarily destitute of thought and feeling, it is the *very nature of mind* to FEEL, and PERCEIVE, and KNOW, and REMEMBER, and the like?

Indeed it is just so; and this is the very thing which I would present to you as *wonderful*, the mere capacity of the mind to *feel* and *think*; to take knowledge of itself, and knowledge of other things.

What surprise and delight are felt when a mirror for the first time reflects to your eye various images which fly in rapid succession over it; or when, in passing by a smooth lake, or quiet river, you behold in its still depths a silvery picture of the trees, shrubs, flowers and animals, and whatever else may be near the margin. But your mind is constantly reflecting images more various, and in a succession unspeakably more rapid, than can ever move upon any material mirror. Your mind is a transparent deep, in which are pictured vastly more things, than can be clustered around all the lakes and streams of the earth. And what I refer to here as the *great wonder*, is the strange attribute of *consciousness* belonging to your mind; the knowledge you have of all this. You take cognizance of these fleeting images on your own soul; you know, that these countless pictures and notions of things are your own thoughts and feelings. The mirror is conscious of nothing. The lake and river are conscious of nothing. All the motion and all the imagery, which they exhibit in the brightest and liveliest day,

are nothing to them, as truly and as absolutely *nothing*, as if it were all one blank and silent midnight. But your mind is possessed of a mysterious attribute, by which you are conscious of all the imagery and action which is on it and in it. All the beauty and life in the case, are your own felt forms and acting powers, parts and productions *of* yourself, seen and known *by* yourself.

Again, you have been filled with surprise and delight, when some of the properties of certain material substances have been exhibited to you—when, for example, the iron and the magnet have clung together, when the elastic balls have repelled each other, as if with instinctive hatred, when the boiling ether has turned water into ice, or when cold water, and even ice itself, has set on fire one of the metals. But I now direct your attention to a substance, which has the unspeakably more interesting and wonderful property of *perceiving* those curious phenonema of other substances; and that is your own mind, which feels all the wonder which they excite. The iron and magnet join in close embrace themselves, but know nothing of the balls which fly apart, and neither they nor the balls admire or regard the mysteries of the boiling ether, or the burning metal. But there is a substance, and one alone, which takes knowledge of the whole, and that is the *mind*. Your mind perceives and is delighted, and this is, in reality, the greatest phenomenon of all.

The essential nature of the mind, then, as a substance capable of consciousness and knowledge, shows that it is wonderfully made: "marvelous are thy works; and that my soul *knoweth* right well." Truly wonderful are all the material works of God; but the *soul*, which hath a power to *know* their wonderfulness, is itself a more wonderful work. Justly may it be said, in the midst of all the wonderful phenomena and sights in the world, that of the beholder him-

self, as a being capable of beholding and wondering, is by far the greatest wonder. When a man looks at the vast spectacle of the universe around him, and then contemplates himself as a conscious intelligence, he may well exclaim, as did the Gencese Doge at the splendid palace of Versailles: "but what most I wonder at, is that *I* am here."

In showing that the mind of man is wonderfully made, I advert *secondly*, to the *vast variety and boundless extent of the knowledge of which it is capable.*

With how much admiration, in physical science, do we speak of a piece of matter which has but a single remarkable peculiarity. What then would be our feelings, on discovering a substance, which should exhibit to us twenty or thirty of the most singular properties ever yet noticed in the whole field of science, all combined and constantly possessed by itself.

Now the mind of man is, in a very striking sense, a substance analogous to the one thus supposed. For all that immense variety of knowledge, which forms the distinction and the glory of the present age, is, in literal truth, nothing else than a countless, an almost infinitely diversified multitude of phenomena, exhibited by that one single substance, the mind of man.

For what *is* knowledge or science? That most exalting of the physical sciences, and called the "sublime science" of Astronomy, for instance; what is it? It is not constituted by the resplendent suns of the firmament, and their numerous planets, primaries and secondaries, with those grand ministers, the comets, which are sent on their long missions, perhaps from system to system in the immense republic of material worlds. All these bodies existed, so far as we know, just as they now do, in size, distance, specific gravity, revolutions and various changes and phases, all just as they now are, before the first man gave names to the animals in

the garden of Eden; all the present lights of the heavens, so far as we know, were then in being, the greater and the lesser lights of the firmament, the sun ruling by day and the moon and stars by night. But there was then no science of Astronomy. And how did it originate? Did any movement of these suns and planets themselves produce it? These bodies might have rolled on, just as they do, through inconceivable ages, and no such thing as this science could have arisen, had not the *mind of man*, by viewing, comparing, and inferring, given existence to the grand result. All that is truly lofty and ennobling in this most lofty and noble science is, in reality, itself a vast and wonderful phenomenon of mind.

Just so it is with all other sciences, and all the various arts; they are not merely, in the strictest sense, *products*, but truly also actual phenomena, of the human mind.

Considering, then, merely the amount of knowledge which the mind of man has already attained, and the variety of it, as including all the arts and sciences, must we not admit, that this thinking substance is most wonderfully made? "In the wonders of every art and science, man may trace the wonders of his own intellectual frame."

Our view must not be limited, however, to the present attainments of man; we must consider the vast progress which, as all believe, is hereafter to be made in discovery; so great, probably, that the present knowledge of man, when compared with that which he may at some future time possess, shall appear more trivial than the scanty science of the half-civilized Scythian now does, in comparison with the most splendid acquisitions of the 19th century.

Socrates, one of the best thinkers found among uninspired men, speaks of the capacities of the human eye and ear, as matter of wonder, and as furnishing ample evidence of a wise design. "How strange is it," says he, "that the

ear should take in all possible sounds, and never be filled; and that the eye should receive a vast multitude and variety of images, and be receiving new ones at every succeeding moment, and yet always be as free and as ready as ever to receive others still."

But in this endless variety of sounds and images, of which the old sage thus speaks, we have only so many phenomena of the mind; they are caused, indeed, by an outward world and through the medium of bodily organs, but they are yet purely *mental phenomena;* and notwithstanding their immense number and variety, they are only the simplest elements of that knowledge, which the common mind soon acquires; are, in reality, but a small part of those simple elements; for, to say nothing of the intimations through the organs of *smell* and *taste*, the mind gets a fund of elementary notions from the *sense of touch*, and from the *muscular sense*, which modern physiology has proved to be distinct from that of touch.

Did the time and the occasion allow a particular notice of the different powers which the mind exhibits in its various acquisition of knowledge, its wonderful nature would be more fully shown. How truly wonderful is the power, by which the mind generalizes and classifies the countless and ever varying particulars that come to its notice, grouping and combining them under a few comprehensive principles and facts, and thus easily embracing in its knowledge a vast universe of things and relations, which it could not otherwise grasp, any more than a child could grasp in his single hand all the material orbs that roll in the immensity of space.

How wonderful also, the powers by which, abstracting number and quantity from actual bodies, and imagining lines and points that occupy no space, and then drawing deductions from their necessary properties, the mind enables

itself to determine the distance of the stars, to measure the sun, and weigh the planets, as it were in scales.

But it creates a feeling of sublimity as well as wonder, to consider what vast results are secured by the use of a single faculty or principle, which appears in itself very simple. It is a fact familiarly known, even to those who have no term to designate it, that whenever two feelings of the mind have virtually co-existed, the subsequent rise of either of them will instantly recal or excite the other. Thus one thing becomes indicative of some other thing, and from this simple principle, originate all those wonders which the human mind exhibits in its power of using and interpreting *signs*. Language, in all its most curious forms, its thousand varieties of inflection and combination, with its beauty and majesty and almost boundless utility, springs from this simple principle. It is by this one principle, also, that we know all, or nearly all we know, respecting the material world; for, in truth, the greatest part of all that we consider as belonging to the gross, tangible and visible things around us, is nothing but a reflection from our own souls, nothing but our own past sensations and emotions and judgments, which are now so instantly and uniformly re-awakened by the mere presence of these objects, that they seem to us to be the actual qualities and properties of the objects themselves.

It is by this principle, simple in itself, but most astonishing in its results, that we all acquire the art of seeing, which is really an art, and has been justly, though paradoxically defined, as the "art of seeing things that are invisible;" since by it we are *able to see, and do daily see* things that in reality *cannot be seen;* because we instantly, by sensations of sight, get notions of the distance, size and figure of objects, although these notions are not, in fact, the direct result of the sensations, but are merely former judgments and feelings of the mind, obtained by other senses and now

recalled by association, or are mere conjectures, based on such reminiscences. And by the same principle, the blind man is enabled to touch, as it were, things that are utterly intangible; since, for example, the slight *tactual* sensations, caused as he moves his fingers over the letters stamped in relief on his page, awaken in *his* mind the same thoughts and notions, which the slight *visual* sensations, caused as we move our eyes over the letters printed with ink on *our* page, awaken in us. Thus the mind gathers its knowledge of the most distant events of the past and the future, and even of the grandest and most momentous truths of morality and religion, through a little motion in the nerves of the eyes or the fingers. Thus, a mere atom of flesh, a particle of dust, as it were, conveys the voice of the Almighty to the soul of man. From an inch or two of paper, bearing a few black marks or a few elevated lines, we learn the origin of the universe and our own destiny beyond the grave; we receive the command of Jehovah, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself;" are informed of the awful scenes of Gethsemane and Calvary; are apprized of the fast coming judgment day and the retributions of eternity.

The glance we have now taken in adverting to the vast variety and extent of human knowledge, the different powers of mind developed in its acquisition, and the indefinite improvement of which they seem to be capable, may serve to show, that this thinking, spiritual intelligence is wonderfully made.

But there is, *thirdly*, another aspect of the subject, which may exhibit the wonderful nature of the human mind, and that is, *the power of mind over matter*.

No stress will here be laid upon that mysterious connection between the mind and the body, by which the former controls the voluntary movements of the latter, because this,

wonderful as it is, does not distinguish man from the brutes. I refer to that power, by which man subjects the whole material world, animate and inanimate, organized and unorganized, to his own personal use and convenience. There is not a substance in all the earth's constituents or productions, which he does not somehow employ for himself; not an animal or an insect which he does not convert in some way into a minister to his real or imaginary good; not a principle or law of nature, which he does not make subservient to some personal purpose, as soon as it is discovered.

What are all the varied and nameless comforts that belong to civilized society, as distinguished from savage, but so many different instances of the mind of man, turning the powers and susceptibilities of matter to accommodate his own wishes? Some of these powers are of terrific energy. But the mind of man fearlessly puts them in bonds to do him service; and with an obedience, as amazing for its submissiveness as for its efficiency, they act at his bidding. Fire and wind, the mighty ocean, steam and the lightning itself, wait, as it were, upon the will of man. The astonishing facilities for intercourse between distant places which now exist, and are daily becoming more numerous, and the extreme ease and the prodigious rapidity with which all the utensils and fabrics and multitudinous articles of utility, pleasure and luxury are now furnished to the world, are merely the results of this power of mind over matter. It is by this control over the most wonderful energies and capabilities of nature, that man is rendered emphatically, "lord of this lower creation." Thus,

> * * "Man is one world, and hath
> Another to attend him."

And here, one cannot help thinking of the folly and athe-

ism of that philosophy of ancient times, which represented matter as the fated enemy of man; which loved to discourse of body and spirit as antagonist principles. If they have indeed been foes from eternity as such philosophy imagined, it is now obvious enough, that the spirit has gained the mastery, and is likely to hold it, and the more the gross things of sense shall resist the supremacy, the more strength for command will the mind gather from that very resistance; since all the resistance that matter can make is, by disclosing its own properties and laws, and every new property or law thus disclosed, is instantly converted by the mind into a new servant and minister to itself. But it is a more ennobling view, as it is the only rational view, which christian philosophy, the only true philosophy, now gives us of the case. This points out to us a most striking manifestation of the power, wisdom and goodness of God the Creator, in so accommodating to each other the nature of mind and the nature of matter. The adaptation is truly wonderful, and shows demonstratively, that "God, in constructing the vast mechanism of nature, overlooked not the humblest of its parts, but incorporated the good of our species, with the wider generalities and laws of a universal system." The properties and laws of matter are all fitted to subserve the purposes of the intelligent mind. Every new triumph over external nature, every new instance of a mastery acquired by man over the elements which surround him, is a new development of this interesting truth; showing more fully how mind and matter have been adapted to each other; "the first endowed by the Creator with those powers which qualify it to command; the second no less evidently endowed with those corresponding susceptibilities which cause it to obey."

Now here is the argument; the material world is indeed

wonderfully made, and appears especially so in its adapted subserviency to mind; but the mind appears thereby still more wonderfully made, as it is by its own nature fitted for such a command.

And we must not overlook a peculiar consideration, that gives great force to the argument; viz., the fact, that the material world is thus made to contribute to the interests of man, only by his applying to matter the results of long processes of abstruse calculation, the principles of the most abstract sciences, the pure inventions of the mind itself. As, for example, the position of the north star, the inclination of the earth's axis, and the polarity of the magnetic needle are material facts seized by the mind of man and made subservient to the business of navigation; and who can describe the blessings which are secured to the human race, by this one instance of adaptation? and yet, of what service could it be without the science of mathematics? The expansive force of steam is now contributing immeasurably to the comfort of man; and yet, of what use could it be without the intricate science of mechanics? Thus it is by the help of its own pure abstractions, that the mind holds its sway over the powers of nature, and makes all the bodies in space, and space itself, to minister to its wishes.

But perhaps it may be considered as a more wonderful thing in the constitution of the mind that, as I notice *fourthly*, it is made so as to be truly and perfectly an *agent*, and yet to be always conformed to *certain and immutable laws*.

This does indeed appear to some a mere paradox, if not a contradiction, and most persons acknowledge a sort of mystery in it. But of the existence of the things in the constitution of the mind, there is no room for doubt, however mysterious, paradoxical, or contradictory they may

seem to any. That the mind of man, in the infinite multitude and variety of its thoughts and feelings, is governed by established laws, is not only a doctrine admitted by philosophers, but is a truth received by the whole common sense of mankind. A recognition of this truth is found in the structure of every human language; an instinctive belief of it is implied in every attempt which any man makes to influence the minds of others, by motives adapted to their character. Most of these laws men may have, as yet, learned with less apparent certainty, than they have the laws of matter, and one reason may be, that man loves to study every thing else better than himself, his duty and his Creator. But that there are uniform laws of mind, as truly as of matter, cannot be denied, even if it should be contended that they are not known, and never will be known with the certainty of science. For the very sceptic, who may assert that all the phenomena both of matter and of mind are but delusions and deceptions, must yet concede, that there are regular principles according to which these virtual falsehoods occur.

And yet, the human mind is in the most perfect sense an agent. Although we are unable by personal remembrance, or observation, or in any other way, to trace any proof that it has any exercises prior to the sensations resulting from its connection with matter, and although all its manifestations in this world are by means of the body, yet its earliest known acts and manifestations do evince, that it possesses an inherent activity, which is independent of all discoverable influence of matter upon it. Emphatically is the mind an *active* substance. And what language can describe the *degree* of its activity? More rapidly than the lightning's gleam does thought fly beyond the limits of all visible things, and glide from world to world in imaginary space.

How complete, also, is the freedom of these movements! Spontaneity appears to be the peculiar attribute. Free as the birds of heaven, or the air in which they fly, the thoughts come and go, and none can hinder. The mind, it is true, is always somewhat affected by its relation to the body, and its agency, so far as manifested to others through the body, may be suspended or controlled by an extraneous power. But, with this exception, the mind of man is not aware of *con*straint or *re*straint. It suffers neither. In an emphatic sense, it is its own master, and no earthly power can strip it of its inherent freedom. Although every one of its varying and countless states exist, no doubt, in accordance with laws of succession, grounded in its own nature as created by God; and although the Father of Spirits may and does rule with a perfect sway, after his own pleasure, the soul which he created and which he sustains, yet all this is done, without the slightest infringement of the peculiar freedom imparted by his Almighty power. Chains, dungeons, fire and sword, the wrath of man and the fury of the elements, may be employed to curb the free activity of the mind; but it will be all in vain. Amidst the fiercest conflicts of nature, while the floods are engulphing all that material substance can furnish for its use, it may ride triumphantly and peacefully in the ark of its own etherial fabrication. Even above the ruins of a dissolving universe, it may soar aloft in its own free thoughts, as on an angel's wings.

I will advert only to one particular more, in speaking of the human mind as wonderfully made, and that is, *fifthly, its capacity for enjoyment.*

Consider, for a moment, the enjoyment the mind is capable of deriving directly from the sensible world around us. Here, besides a wonderful structure of the mind, we see also, as has been already hinted, a most convincing proof of

the goodness of God. The world of matter is not only adapted *to* the world of mind, but was evidently made *for* it. And without the perceiving and reasoning mind, what would be all this vast magnificence of created things, which science explores, and taste admires, and poetry celebrates, and all men enjoy. Even the heathen Seneca has remarked, that "outward nature would be as it were lost, without the intellectual principle to be made happy by it." By creating the whole bright assemblage of existing worlds, God would only have formed an immense and gloomy solitude, had he not also created and placed therein the sentient mind, to which by a wonderful mutual adaptation, these worlds now impart such various delight. All the riches of the heavens and the earth would have been as nothing, because there would have been no one to inherit the treasure.

> "'Twere wild profusion all, and bootless waste,
> Power misemploy'd, munificence misplaced,
> Had not its Author dignified the plan,
> And crown'd it with the majesty of man."

But by forming the human mind as he has, and bestowing organs and senses to feel and perceive the outer world, he has at once converted that world into a most splendid and precious inheritance, and made in man a being fitted to enjoy it. And it is the sentient and enjoying mind, which imparts to it its splendor and value. For in reality, our own minds throw over the forms of matter around us that very beauty and glory, which we look upon them as possessing inherent in themselves. Thus,

> "Like Milton's Eve, when gazing on the lake,
> Man makes the matchless image man admires."

And there is truth as well as poetry in the statement, that it is the "senses" of the mind itself, which

* * "*give* the riches they enjoy;
Give taste to fruits and harmony to groves;
Their radiant beams to gold and gold's bright sire.

And I ought not to overlook, in this connection, the peculiar and elevated pleasure which the soul of man is capacitated to find in that observation of the outward world and its scenes, which poets call *communion with nature*. This pleasure, although felt in the highest degree by persons of the most cultivated taste, and of peculiarly quick sensibilities, is yet in some degree common to all. The swain returning "homeward from a summer day's long labor," will often

* * "loiter to behold
The sunshine gleaming, as through amber clouds,
O'er all the western sky;"

and although he cannot *explain* his feelings, nor talk of the "form of beauty smiling at his heart;" yet his very actions show, that he has the peculiar pleasure to which I refer. The soul of man and outward nature are mutually attuned for a harmony, and even the unlettered peasant and the wild savage do sometimes feel the sweet music that may thus be made. Where there is a higher culture, the pleasure is, of course, more frequently and more vividly experienced, and more is known of that

* * "mysterious feeling which combines
Man with the world around him, in a chain
Woven of flowers and dipped in sweets."

But, in the next place, consider the enjoyment which the mind may derive from the different pursuits and studies, by which, (as has been already noticed), it is capacitated to

advance in knowledge and power. And what enumeration can sum up the various pleasures, the joyful happy emotions, which the mind is thus fitted to experience, and which it actually does experience, as it traverses the wide fields of observation and thought, through which it is permitted to roam at will? What language can describe the degree of the enjoyment, it may draw from these many fountains?

Yet again consider, there are other and better joys. All this treasure of intellectual happiness, is far less than that which the mind is adapted to gather from virtuous dispositions and benevolent efforts to promote the welfare of others. God has so constituted man's mind, that the temper which would give, and the resulting act which does give, but a cup of water to a thirsty fellow-creature, never goes unrewarded. Hereby, indeed, self-denial, sacrifices and sufferings are converted into so many seeds of happiness, which yield each an abundant harvest, pouring into the bosom their joyful fruits, even more than the promised hundred fold. Thus it is that genuine charity always rewards itself, and he that watereth is himself watered more abundantly.

Nor does this exhaust or fill up the soul's capacity for happiness; for consider *in the fourth place*, there is for it a still higher good; and that higher good is nothing less than the blessedness of supreme love to God, a joy that is unspeakable and full of glory.

Thus wonderful is the mind's capacity for happiness. In the first dawn of existence, it finds gratification in the pleasures of sense, which, it must be confessed, are comparatively low, even when they are innocent; when cultivated by science and letters, ten thousand new and nameless joys are thrown within its eager grasp; and more than all, whenever it is brought to act under the golden law of good will to man, and is drawn and bound to the throne of God by the sweet bonds of holy love, then does it come to the

wells of living water, to the fountain of unalloyed and unending joy. And here, although the measure may be filled, the capacity will not be exhausted; on the other hand, reason and inspiration agree in teaching us, that it may be constantly enlarged. "In my love to God," said a saint of former days, "I shall find an overflowing fullness that will fill up the most capacious and intense graspings and outgoings of my love; a fullness that will continue to all eternity; a fullness that will satisfy my soul and yet increase my love. New and higher discoveries will be let in unto me, which my soul shall everlastingly pursue, and in pursuing, enjoy with delight and blessedness."

To what degree the blessedness of a human soul may thus gradually be raised, who can tell? Who shall venture to assign any limits to the everlasting increase? Even sober and cautious reasoners have thought it no extravagance to affirm, that every accountable human mind possesses susceptibilities of enjoyment, capable of being so enlarged, that its own actual happiness might at some future point of its prolonged existence truly and literally surpass the amount of happiness yet experienced by the whole mass of intelligent creatures combined.

Thus wonderfully are we made. Added to all the wonders of our bodily structure are the many and far greater wonders of our mental constitution. At a few of the latter I have glanced.

And here the *first reflection* naturally suggested by our subject is, that it is in the *attributes of the human mind*, rather than in the material universe around us if taken alone, that we find the highest exhibition of the *power and goodness of God.*

When we consider man simply in his bodily structure and as a mere animal, there is much that is truly wonderful and admirable. Yet, when compared with the variety, vast-

ness and magnificence of the rest of the material universe, he appears a little insignificant fraction. In taking such a view, it is natural to exclaim with the Psalmist, "When I consider the heavens the work of thy hand, the moon and the stars which thou hast made, what is man that thou art mindful of *him*, or the son of man that thou dost visit *him*?"

But when we consider man in his intellectual, rational and moral nature, and think of his capacities for knowledge and happiness, all the vastness and all the splendor of mere forms of matter appear mean; and it is then that man is seen to be in truth but "little lower than the angels, and crowned with honor and glory." It is then that we see the divinity shining in him and reflected from him. In the very powers and capacities of his own mind, every man carries with him, perhaps, the fullest and most convincing proof, if he would but consider it, of the power, wisdom and goodness of the Infinite Father of Spirits.

The subject, it may be remarked *secondly*, brings to view the *intrinsic dignity and value of every human soul.*

No one can think too much of the heaven-born greatness of his own soul. Let each one often ask himself, wherefore did my Creator form me with such wonderful capacities for knowledge, power and happiness? Was it that I might degrade and destroy myself by ignorance, folly and sin; that I might be willing to grovel in the dust, and live and die like the beasts that perish? The very constitution of the mind as glanced at in this discourse, is proof that the Creator designed man for nobler ends.

Hence, it is obvious, I would remark *thirdly* and lastly, that the *religion of the gospel* is the only thing which offers to the mind a *good adequate to its nature.*

The gospel fully recognizes the soul of man as possessing the amazing capacities for knowledge and happiness, at which we have glanced. No human scheme of religion has

ever done it, except in a very partial degree. False religions, although they may often flatter human pride, do never, after all, pay such homage, either to the intellect or the heart of man. They seek to satisfy the soul with something below the measure of its lofty capacities. But the Bible offers just the only possession which can meet and supply the wants of the human soul; the Bible brings the very portion, that suits its heavenly origin and its inextinguishable desires for something that is infinitely great and infinitely good.

Thus, the gospel calls upon man to rise in holy aspirings after truth, and godliness and happiness; it urges him to cultivate all the powers God has given him. It bids him feed his understanding with knowledge and wisdom, and expand his heart with generous love to his kindred and fellow creatures; and above all, it teaches him, by faith in Christ the Redeemer, and by supreme love to God, to fill his soul with *heavenly blessedness.*

Here, my friends, is the only portion that is fully adequate to the capacities and necessities of your own minds. Should you possess the world and all its treasures, could you call the stars your own and yours all created things and beings, it would still leave in your soul a distressing want. Grasp all that exists through infinite space, and yet there is in your immortal soul "an aching void;" and nothing can fill it, but just the portion offered by the gospel. To know God and Jesus Christ, whom He hath sent is *eternal life;* here is the *study*, which more than equals your capacity for knowledge; and here alone is the fountain of joy, that can always fill your capacity for happiness. That gospel which binds on you the command, and bestows on you the grace, to love the Lord your God with all your heart and mind and strength, does but afford you the very thing which your own soul requires as its appropriate, and necessary, and only

sufficient good. Reject, then, the offers of the gospel, put any thing whatever in the place of Jesus Christ and the Father who sent him and the Holy Spirit shed forth from them, and you strip your own soul of its essential portion; you do, as it were, *disinherit yourself;* and thus, with infinite folly and guilt, reduce yourself to a remediless and eternal beggary.

SERMON VIII.

THE FEARFULNESS OF MAN'S MENTAL CONSTITUTION.

FOR I AM FEARFULLY AND WONDERFULLY MADE; MARVELOUS ARE THY WORKS; AND THAT MY SOUL KNOWETH RIGHT WELL. —Psalm 139:14.

We have already glanced at some of the peculiarities of our mental constitution, which serve to show how *wonderfully* we are made as spiritual beings.

But we cannot fully or properly apprehend the wonderfulness of this constitution, without considering also its *fearfulness;* for we are made *fearfully* as well as wonderfully. While the amazing capacities for knowledge, power and happiness, to which we have adverted, are suited to fill us with admiration of the greatness of every human mind, there are some other peculiarities, which may well fill us with trembling.

The *first thing* I would here notice is, that the capacity for enjoyment is accompanied by a *fearful susceptibility of suffering.*

It is unnecessary to enlarge on this point. No one can pass many days among the dwellers in this world of sin and

misery and be ignorant of the capacity of the mind to suffer; and whatever amount or height of joys is comprehended in the story of his life, it will contain a chapter of sorrows more or less numerous and keen. And when the most distressing tale of history has been told, (and there are tales of actual suffering, tales literally and exactly true, which it almost chills the heart's blood to hear), but when the most soul-harrowing among them is told; and even when the almost illimitable power of imagination has framed its gloomiest story of *fictitious* woe, there is no one who is not still aware, who must not still believe that the soul of man is capacitated to suffer and may perhaps suffer to an immeasurably greater degree; that there is no conceivable pang of sorrow, but there may be another more dreadful pang; no conceivable agony of despair or remorse, but there may be another more agonizing still; and no conceivable duration of wretchedness, but there may be a wretchedness more enduring. Good and wise men have avowed it as their sober conviction, that there is not an accountable mind on earth, whose susceptibilities do not involve in them a liableness to suffer, at some future period of existence, a degree of misery actually greater than would be constituted by all the various sufferings ever yet experienced in the universe of God, were these gathered into one concentrated mass of woe and heaped upon a single mind.

But let me observe *secondly*, that this constitution of the mind appears the more fearful, when we think of its *immortality*.

Possessing such capacities as have been specified, and destined to an unending existence, during which these capacities of happiness and of misery may never cease becoming more and more enlarged, and with a mere probability that one or the other capacity, however enlarged, must constantly find its corresponding measure of bliss or woe, is not the mind of man *fearfully* made? Suppose there were

nothing but the experience of the present life and the probabilities growing out of it, to decide our expectations respecting the distant future of such an immortality; who, that will reflect for a moment, can avoid solemn and fearful apprehensions, as to what is before him?

How short-sighted a philosophy was that vaunted stoicism of ancient times, which bade its disciple seek deliverance from suffering by destroying his animal life; for he did not thereby remove either the sufferer or the cause of suffering. He merely effected a change in the *external circumstances* of his mind; that mind, which was the only real sufferer, and in fact carried in itself the only essential cause of suffering, must still exist, still be under the same immutable laws, and possess the same free activity, and retain the same fearful capacities, which had belonged to it while imprisoned in the body. Had the Stoic but reflected once more, he might have seen that his recklessness of life, in which he gloried, had as little of wisdom in it, as the most pitiful contrivance or shift to which any vulgar mind ever resorted in order to get rid of misery.

Nor is that philosopher any wiser now, who *clings to this life*, but strives during its continuance to soothe his heart under suffering and sorrow by the expectation that, when the present life is ended, his susceptibilities of misery or his liabilities to its actual endurance will, as a matter *of course*, be eradicated from his mind. What philosophy, but that of a deceived heart, has taught him, that the grand laws of his mind will ever be changed? And how fearfully made does he find himself, when he examines his mental frame, and learns more clearly from the Bible the nature of his own soul! Destined to an eternal existence, whether he wishes it or not, bound by the essential laws of his nature in spite of himself; with amazing joys placed in his reach, it is true, but at the same time overhung with awful probabilities of immeasurable sufferings!

What reason is there to exclaim unto man, in the language of Griffin, "Heir of immortality, bow before thine own fearful majesty!" What a measureless value does thy immortality impart to thy soul. And what dread solemnity is attached to all thy acts, and to every thing around thee. "The sun, moon and stars appear solemn in shining; the earth, the concave, and all nature seem to borrow the solemnity of eternity; and this world appears as it were the cradle in which the soul is rocked for immortality."

Another most fearful thing in the mind's constitution will be manifest,

In the *third place*, contemplate more fully *the fixed connection*, which exists in it, *between its own moral states or exercises and their retributive consequences.*

God has formed the mind a moral and accountable agent. And whatever other retribution he may bring upon it here, or hold in store for its experience in another world, he has established a connection, or order of succession, in its own thoughts and feelings such, that a right moral exercise or affection is, when fairly reviewed, followed by a sentiment of self-approbation more or less conducive to happiness, while every wrong exercise or affection is, when fairly reviewed, followed by a sentiment of self-condemnation more or less productive of misery. No truth in the whole circle of science is better ascertained than this. Not more certain is it that, if you pierce your hand with a thorn, you will feel the smart, than that if your mind incurs guilt by an immoral, vicious or unholy act, it will feel the sting of conscience. The connection which observation of human life and personal experience shows to exist between *sin* and *misery*, some how or other resulting as a general consequence, might properly be mentioned as a fearful thing in the constitution of the human mind; but I pass by that here, and point merely to the *retributions of conscience.*

How wonderful a structure of mind, that the offender should be at once both his own judge and punisher. And who can tell how fearful it is? Can human language depict the horrors of remorse? Let it be observed that I speak now not merely of the soul's liability to suffering, and to suffering in the extreme degree; but I speak of the certainty, the absolute certainty that it will suffer remorse, if it indulge in vice or sin.

As already remarked, nothing in the whole compass of human science is more certain, than this connection. The anguish does not indeed always instantly follow the guilty act. But it is sure to come; the interval may be long, but the suffering may be none the less severe; often it is but the keener. Conscience may be hushed into a sort of sleep, and this torpor may perhaps be prolonged for years; but conscience cannot be put into an *eternal* sleep; the maker of the mind has formed it otherwise; conscience will after all awake, and when she does, she may prey upon the soul with augmented vengeance.

In order to have any adequate view of this topic, we must advert to the principle of *memory* as a part of our mental constitution. Every child knows what memory is; and yet no philosopher can unravel its fearful wonders. Without memory, all the past would be a mere blank to us, and more than half of all the present would be annihilated. Yet *why* is it, and *how* is it, that thoughts and feelings, which we have once had and have subsequently forgotten, are again brought back to the mind? The power of recalling former impressions is so constantly exercised by us, we are so constantly using our memory, that the very frequency of the thing conceals from us the mystery of it. And it is only when some instance is presented of a person gifted with unusual powers of memory, or when our own memory recalls some past thought or feeling, which has been buried

in oblivion for a long period, that the capacity strikes us as peculiarly wonderful. But wonderful as this capacity is, it is a constituent and essential element of the human mind.

Whatever thought or feeling it ever has once, that thought or feeling *may* at a subsequent period be recalled. And while, as was just hinted, the greatest portion of all our *happiness* is connected with this principle, the principle is as fearful as it is wonderful. The *guilty* thought or feeling, which even for once contaminates the mind, *may be recalled.* Let that guilty mental operation be forgotten, and no remembrance of it occur for months and years afterwards; still it may *subsequently* be *remembered.* The mind is constituted with a capacity to have its past feelings recalled to itself. Let it once have a feeling, and it is *liable* to remember that feeling. No lapse of time, no combination of circumstances can destroy the *liability.* The fleeting emotion of the present moment is liable to be recalled and remembered a thousand years and a thousand ages hence.

The mind is thus formed by God, and no mind can divest itself of this capacity, and the fearful liabilities which it involves. By various artifices the mind may, it is true, get occupied with other things, so that a past guilty affection shall be long kept in oblivion. Year after year may pass, and perhaps age after age may elapse, and no remembrance of it be once awakened in all that period; and yet, as already affirmed, a remembrance of it *may be subsequently awakened.* The very next thought of the mind may be that remembrance. How often is the past thus suddenly and unexpectedly called up to our view! And how often, too, upon such sudden recollections, does *conscience* as suddenly start from her slumbers and lash the guilty soul with her whip of scorpions. Thus fearfully has God made the mind of man. And the *rapidity,* with which memory may read over the catalogue of the past, must not be overlooked

in this connection. Astonishing facts have occurred, which illustrate this rapidity. Persons resuscitated after drowning, have testified respecting their thoughts during the ten or fifteen minutes between their first exposure to the danger and their loss of consciousness; and some, perfectly credible and competent as witnesses, have declared that, in those few minutes, the whole history of their preceding lives was brought into full view by the rapid action of memory. Now such facts go to show, that memory may act with the rapidity of lightning; and that the mind which has long been occupied with business and pleasures, may suddenly be filled with the remembrance of its own guilty thoughts and feelings, long ago indulged and ever since forgotten; and that these remembrances may rush in upon the mind with such amazing quickness, that the sins of months and years may be recalled in the space of a moment. What a crowd of woes, what a weight of anguish may thus be gathered and pressed into the consciousness of an instant! "Never do a base thing," says a heathen moralist, "for should others not know it, you will still *yourself be conscious of it.*" A more philosophical precept was never given; it is based on the essential nature of the mind. What though a wrong deed or feeling escapes all *human* detection, and what if even the Almighty and Omniscient God should not notice it, still it is a part of the guilty man's *own consciousness;* and forever after the man is liable to all the misery of recognizing it as such. By the first *doing* it or *having* it, he made it a *part of himself,* and he has no power always to conceal himself from himself. Here is the peculiarity in the structure of the mind which we would dwell on, as both wonderful and fearful. The mind is a mirror reflecting itself back to itself, and thus *clearly seeing* its own real self, and *keenly feeling* the slightest deformity of the image. Guilty thoughts or feelings, subsequent remembrance of

them, and self-reproach or remorse thus excited; these things God has joined together in the constitution of the mind.

It adds to the fearfulness of the peculiarity just pointed out, that the mind, having once incurred guilt and consequent remorse, has no relief except by aid from without itself. While the mind remains pure and holy, free from wrong and free from guilt, no power can inflict upon it *real misery;* but when it has once embraced sin, no power but the Almighty can take its misery off. Ages of deepest sorrow could not extract the poison, nor allay its burning agony. So far as all experience of the nature of remorse and despair can testify, the longer they continue, the more they must operate to perpetuate and increase themselves. The gospel points us to the only source of deliverance; there is none in the mind itself, depending on its own resources; but the blood of Jesus cleanseth from all sin; by a suitable reliance on this, (so a God of compassion and love has ordained it), the gloom of despair may be transformed into the brightness of the good hope that is through grace, and the agony of remorse be changed into the peace that passeth all understanding, into the joy that is unspeakable and full of glory. But it must not be imagined, that this gratuitous provision of the divine mercy diminishes at all the fearful responsibilities of the mind. It rather augments them; for observe, it is only by connection with the actual states and exercises of the mind itself, I say not its *self-caused,* but its *own* moral act and states, that the blood of atonement is available to restore peace and healing to the guilty and suffering soul. There must be a *hearty reliance* on the provision, and this is an act and state of the mind itself; and the reliance must also be *seasonable;* if it be delayed beyond a certain period in the mind's disease, not even the blood of Jesus can heal or soothe the wounded spirit. The fiery

retributions of conscience must then settle on the soul beyond the possibility of removal, and the very neglect to embrace the one available remedy will but render those retributions the more terrible; because that neglect, being itself a flagrant sin, will engender its own corresponding remorse by that very law of mind, whose amazing fearfulness we have now contemplated. And if the light which shone upon the soul, is thus by the soul itself turned into darkness, how terrific a darkness must it be; if the offered cup of blessing is thus converted into a cup of anguish, how dreadful must be that anguish!

Another fearful feature in the mental constitution remains to be noticed, in the *fourth place*.

It is the rapid formation and almost resistless influence of *habit*. The mind of man is so made that, whatever may be the order in which the thoughts and feelings once occur, there is some sort of a tendency for them thus to occur again. Repeated occurrence in this order increases the ease and probability of subsequent repetition, until at length a positive certainty of such repetition is the result; and the mind then is under the control of what we call an established habit. No theme of remark is more common than the power of habit. It affords matter alike for schoolboy declamation, and for the closest analysis of the philosopher. Here we advert to it, only to consider, that it is a fearful thing in our intellectual frame. All its amazing influence may indeed be enlisted on the side of truth, virtue and happiness. But melancholy facts show that it may also become a foe to each, and, in a terrible subserviency to error, vice and misery, make utter ruin of the soul.

Nor is it simply when you contemplate the miserable and degraded sensualist, the vile slave to his lusts and appetites, that you see the fearful consequences of habit. The pitiful miser is but a victim of habit. The man under the sway of

unprincipled ambition has been formed only by successively yielding to an ungodly desire. The hardened thief or murderer has become such only by repeated transgression. The procrastinating sinner, at length turned into a reprobate, has not descended to such a depth in guilt by one reckless leap. Step by step, no doubt imperceptibly to himself, has he thus gone down to the very gate of hell.

The ease, the imperceptibleness, and the rapidity with which the mind may form an evil habit, all add to the fearfulness of this principle. Link upon link does the mind join to that chain, which is to hold it in eternal bondage, while it scarcely dreams what it is doing; thread after thread, while it heeds it not, is added to that drapery of death which it is thus weaving for itself.

We shudder at the public, notorious wrecks of character and reputation, which every observer of human life may see around him, as so many blazing beacons to warn him against the deceitful power of habit. But how little does any such observer think, that in every instance in which he indulges *one* forbidden thought or feeling, however secret and however slight it may be, he, in principle, runs the awful hazard of a similar and even a more infamous ruin. As little does the unwary youth, when he takes the first step in the path of error or folly, imagine *how soon* he will find himself wholly lost in the darkness and intricacy of a labyrinth, from which there is no escape.

It deserves our notice here, that such is the constitution of the mind, that the formation of one habit renders still more easy and probable the formation of other *kindred* habits; a fact which augments the fearfulness of the principle under consideration. Rarely, if ever, will you meet with a mind under the sway of a single, solitary vice or solitary virtue. The practice of one leads readily to the practice of others. When the mind then admits any one train

or succession of criminal thoughts and feelings to repeat the dangerous visit to the sanctuary within, it virtually consents to become a nest of many unclean birds; it infolds in its embrace a whole brood of vipers; it opens the door for the entrance of a spirit, who will never depart himself, but for a season, and then only to return and find his chamber swept and garnished to receive the seven conjenial spirits that will surely attend him.

And you have not conceived the whole fearfulness of this part of the mental structure, until you consider that it is by the power of habit and by this alone, that the mind has control of its own character and its own destiny. Active, free and independent of all other creatures, as is the immortal thinking substance, it is as I have already said under *laws*, the laws imposed by the Creator himself, the laws of its own nature and constitution, and to these it must yield; it has no power and it can acquire no power to alter them, any more than to alter the laws of the physical world. The mind controls *matter* only by conforming to the laws of matter; it can control other minds only by operating upon them in accordance with the laws of mind; and it can control itself, only by obedience to these laws. Your mind, therefore, is but the exposed victim of accident, or necessity, or malicious superior power, so far as your ability goes, except as you put and keep it under the protection of its own laws. And how will you do it, except by availing yourself of this principle of habit? Or rather tell me, how will your mind be protected *from itself*, but by the formation of right, good, or virtuous *habits?* Habits it *will* form and *must* form; habits it is forming every instant of its earthly probation. And if these habits are evil, we have already seen, that an immutable law of its nature ensures its misery, and in another principle or law of its nature we have seen, that this misery must become intense beyond all power of description, and be of endless duration.

Amazing and fearful structure! Under the sway of a principle ever acting thus imperceptibly, and thus easily and rapidly sealing it over to a character and destiny unspeakably wretched; and yet dependent on the same principle for an escape from this dreadful issue, and by the very same principle capacitated to secure an exceeding and eternal weight of glory!

Who, then, that believes himself to possess a mind, will not, with the most trembling solicitude, watch and guide its rising habits?

And who needs to wonder, that the wise father or mother feels so keenly anxious to know, what are the mental and moral habits of the child? In these they read that child's destiny. And who should complain of the guardian and teacher and friend, if they lift the cry of warning and alarm when they see the first aberration of the youthful mind? They know that, by that first wrong deed, the young mind virtually throws itself away, that the voyager for eternity thereby begins to put himself at the mercy of winds and waves; that he gives up his soul to that moral derangement, in which, like a hopeless cancer, it preys upon itself; that he does that which will turn, what might be a seraph's flame of peace and blessedness, into the lurid fires of a volcano.

And here, did the time permit, I might properly direct your attention *fifthly*, to the tremendous power and effects of human *passions*. We have already noticed, how the mind is capable of being imbued with benevolent affections, and through the ardor and efficacy of these becoming a perennial fountain of blessedness to itself. But it is also, on the other hand, capable of being filled with violent and most malicious passions. And what is there terrible, dark, guilty or calamitous in the whole compass of sacred or profane history, that is not a comment upon the fearful nature

and tendency of *passion*. Where will you charge the horrors of war and persecution and all the countless forms of crime and cruelty, but upon those dreadful passions to which the mind of man, by self-neglect and self-indulgence, may become enslaved? And what a fearful train of furies do the evil passions form, ever ready to seize upon the mind! Anger and lust and pride and jealousy and malice and hate and ambition and envy, like so many spirits from beneath, rioting in the misery they make, and yet rendering the mind, which indulges them, more wretched than the victims towards whom they are directed! Truly it is a fearful thing in our nature, that the mind is exposed to the iron tyranny and desolating fury of such passions.

And this peculiarity, fearful as it would be, did it stand alone as the only fearful thing in our spiritual nature, is rendered unspeakably more so by its connection with some of the other traits already pointed out. When we contemplate it as related especially to the just described principle of habit, what an overwhelming fearfulness do we at once perceive in the frame-work of the human soul.

Does it not involve hazards sufficiently terrible, to possess a mind of the amazing capacities we have noticed, with an immortal existence before it, and necessarily wretched or happy in a degree corresponding to the full measure of its utmost capacity however enlarged in the revolution of ages controlling its own character solely by the principle of habit, and that principle operating every instant, almost imperceptibly, and holding the mind in inextricable bondage whenever an *evil* habit is established, and thus in such a case sealing it over to endless and increasing misery? Would not the hazards of our spiritual existence be truly dreadful, were there an equal balance of probabilities, respecting the kind of habits which the mind of man would form? Would it not be fearful enough if there were nothing in the case but a question of

chance, and the mind from its own tendencies was just as likely to choose the associations leading to true piety and holiness, as to choose those leading to habits of sin? I go farther; would not the responsibilities involved be truly solemn and even awful with the mental organization we have already contemplated, even if there were in the character of the mind a positive bias in favor of virtue? Such a bias did once exist in the mind of the first human being; for this, beyond a doubt, was one respect in which Adam was made in the image of God. And yet was the mind of our first father under no solemn responsibilities, growing out of the constitution it received from the breath of the Creator?

The terrible consequences of Adam's apostacy and transgression informs us what fearful responsibilities were involved in the structure of his mind, although he had originally a holy bias. Whatever therefore our poor reason might predict, as to the permanent habits and character which would be formed by a soul possessing originally a holy bias to serve, as it were, for a helm in the voyage of its probation, the history of Adam has demonstrated to the world that such a soul might become sinful, and thus concentrate in and upon itself all that variety and intensity of woe which its amazing capacities might adapt it to suffer. Now if it is under such a fearful hazard of utter ruin and desolation, that the human soul enters upon its existence, even while possessing the image of God in its bias towards virtue and holiness; how could we measure its dangers, should it begin its immortal career under the restraint of no such tendency? And how many and how fearful beyond description, do its perils become, when it must pursue its course under the alarming sway of an opposite bias!

Yet, it is under this fearful peculiarity of character, joined to all the other wonderful and fearful traits in the constitution of our souls, that each of us is a spiritual and

immortal being! Launched upon the ocean of existence, with full sails necessarily spread, which take in not only every gale of passion, but also every hourly rising breath of habit, and thus propelled onward with amazing velocity and momentum, but *practically* and *actually* under the direction of a helm that bears hard down on the wrong side, turning our course directly upon the shoals and rocks which threaten to dash and shiver to atoms the vessel, freighted with our immortal hopes! Such is your condition, my youthful hearer, on the voyage of life. These indescribable responsibilities and hazards you brought into being, under the eternal laws of God and of your own mind. Thus wonderfully and fearfully you are made.

And, in conclusion, let me ask, what in the wide universe, possesses any real value to *any man*, except his own immortal mind? "What shall a man give in exchange for his soul? What shall it profit him, if he gain the whole world, and lose his own soul!"

And where is the man who is able to save himself? Commit your soul unto Christ the Redeemer. He, and he only, is able to bring you safely on your perilous way to the world of spirits. Take him as the Lord your strength and the Lord your righteousness, and then all your fearful trials, responsibilities and dangers shall finally issue in peace and joy; in that blest abode of the saints, where there shall no longer be any fearful thing either within or without you, but your soul, in all its noblest capacities, shall be eternally filled with wonder, love and praise.

SERMON X.

RENUNCIATION OF THE WORLD.

ARISE YE AND DEPART; FOR THIS IS NOT YOUR REST; BECAUSE IT IS POLLUTED, IT SHALL DESTROY YOU, EVEN WITH A SORE DESTRUCTION.—Micah 2: 10.

The prophet is addressing the inhabitants of Judea, styling them "the house of Jacob." After a bold description of the crimes by which they had defiled and disgraced the land, he foretells the terrible destruction which God would soon bring upon them, referring probably to their being conquered and taken captive by the Assyrians. In the midst of this vivid picture of their guilt and their impending ruin, he breaks out in the stirring appeal of the text. "Arise ye, and depart from the land, it is no place of rest for you; it is polluted with crime, and if ye abide in it, ye must perish in the destruction which is hastening upon it."

Such appears to have been the primary import of the passage. But many a reader has felt a peculiar force and pertinency in it, as suggesting to his own mind a meaning of vastly deeper interest; and there are moments in the experience of every Christian, in which this passage would come home to his heart with a welcome persuasiveness as a

call from God upon him to *renounce the world*; he hears the voice of the Spirit saying to him, "arise, depart, for the world is not your rest; because it is polluted, it shall destroy you with a sore destruction."

And surely, the call which this language of the old prophet so aptly expresses, is a real demand of religion. The gospel of Christ plainly requires of its disciples, that they renounce the world.

In considering the subject thus suggested, on the present occasion, I propose to inquire first, in what sense we are called upon to renounce the world; and secondly, by what motives we are specially urged to do so.

In what sense, then, are we required to renounce the world?

Here let it be remarked *first*, that it is *not* in such a sense as to *reject all the pleasures of social intercourse.* Christianity recognizes man as a social being, and instead of calling him to forsake the society of his fellow men, enjoins upon him as a solemn duty the continued exercise of kindly feelings and the active discharge of friendly offices in all the varied relations of public and domestic life. True it is, the gospel requires, that the social affections should all be held in a due subordination to a supreme devotion to God and attachment to Christ. "If any man come to me and *hate* not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." But whoever imagines that such passages are intended to enjoin an eradication of all filial and fraternal and conjugal and parental affection, or a general disregard of domestic ties, or an abjuring of the pleasure and happiness to be found in such relations, shows himself an utter stranger to the spirit

of the gospel. And if, in any case, a man's piety does not make him a better father, son, brother and husband, it is not owing to his being a pious man, but to some defect of character, to supply which demands a higher *degree* of piety, or some perverseness of natural temper, which requires a larger measure of grace. What lovelier scene can this world afford, than a neighborhood where all the families participate with mutual satisfaction in common joys and sorrows, each sharing with delight in all the blessings of another's prosperity, and bearing with sympathetic kindness the burdens of another's adversity? What more blessed sight is there on earth, than a family where all the members are bound together in the silver cords of love, and domestic peace, harmony and joy hold uninterrupted sway? Now such are the sights and scenes, with which genuine Christianity would fill this selfish, contentious and savage world. And never did Satan instigate his dupes to a worse abuse of themselves and of religion, than when he put them upon a renunciation of the duties, cares and pleasures of domestic life. Asceticism and monasticism are at variance as much with religion as with nature; while they do violence to the human soul, they are also a base perversion of the gospel. The whole scheme, which professes to purify man by a disruption of domestic bonds and a smothering of all our best social principles, with its well-wrought machinery of monasteries and nunneries, and a priesthood bound to celibacy, is an abomination so vile and so mischievous as to be truly worthy of that *man of sin*, of whom, as the accursed Antichrist, prophecy loudly forewarned the Church.

It may be remarked, *secondly*, that we are not called upon to renounce the world in such a sense as to *discard honorable employments and pursuits*. Active industry is enjoined as a Christian duty, and no occupation, that affords honest and honorable means of subsistence, is interdicted by the gospel.

The welfare of the human family evidently requires, that both nations and individuals should be left to pursue their own choice as to their employment and their mode of procuring sustenance, restrained only by the principles of justice and equity towards others; with this fundamental doctrine of political economy the gospel does not in any way interfere. Christianity, instead of requiring its disciples to discard all secular employments in order to devote the soul exclusively to religious exercises or meditations, enjoins upon them to be diligent in business, as well as fervent in spirit. The gospel does not exalt any one pursuit or profession above others, as being more excellent in itself, nor does it appoint any profession as a permanent institution, except that of the ministry, which the church is required to preserve, not indeed as the means by which a select few may gain a living, but as a part of the divine plan for converting and saving mankind; and while it will in all ages be the duty of some to devote themselves to this holy calling, and the duty of the church to maintain them in it, every man is still left to decide for himself in what pursuit he ought to engage. Nor is a man's title to the name of Christian to be tested simply by the decision he may make, although the degree and character of his piety will always exert a great influence in determining his choice; no man is demonstrated to be a Christian at heart, because he becomes a preacher of religion; nor is any man proved to be an infidel or a godless sinner, because he prefers to traverse the seas or dig in a mine. Paul was as truly a Christian, and it may be as much a Christian also, when he was laboring with his hands in the humble business of a tentmaker, as when he was disputing in the Jewish synagogues and mightily convincing the hearers that Jesus was their long expected Christ, or discoursing in the presence of Felix concerning temperance and righteousness and the judgment to come. Let the fu-

ture progress of the arts and sciences be as great as imagination may ever dream, and let the number of various occupations for men be thereby augmented a thousand fold; not one of those occupations will Christianity interdict except on the ground of a manifest dishonesty or immorality; and when the author of Christianity shall sit upon the great white throne, and gather the nations before him to judgment, the main question will not be whether a man was of this or that profession, but with what spirit and motives he labored in his appropriate calling; the inquisition will not be so much whether you preached the gospel, as whether you preached it in love, "out of a pure heart and faith unfeigned," —not whether your business was that of a lawyer, a physician, a farmer, a mechanic, a tradesman, a banker, a civilian, a teacher, a seaman, a shepherd, a hunter, a fisherman, a poet, a historian, an inventor, a naturalist, a painter, a sculptor, but whether in your daily concerns whatever they were, you maintained a conscience void of offence towards God and towards man, doing justly, loving mercy, and walking humbly as a disciple and servant of your Lord.

Again it may be remarked *thirdly*, that we are not called upon to renounce the world in such a sense, as *to abjure all property*. It is stated in the 4th chapter of the Acts, that the early converts at Jerusalem "had all things common;" but that this did not result from any command of Christ or requirement by the Apostles, is plain from the very narrative which contains the statement; indeed from the description given of the circumstances, the statement that "they had all things common," appears to refer merely to the fact, that those converts who were possessors of lands or houses sold them in order to raise funds to support other converts who were absolutely destitute, and that those funds were entrusted to the keeping of the Apostles, who distributed them to the poor according to the particular necessities of

each individual. But, however this may have been, the narrative fully shows that the disciples were not *required* to hold all things common; and that all their pecuniary sacrifices, whatever they were, were generally from their own benevolent sympathies for their poor brethren, and not under any prohibition to hold property: for when Ananias sold a possession and kept back part of the price, and brought the residue to the Apostles as if he was consecrating the whole to this charitable use, Peter, in order to show more fully the hypocrisy and the guilt of such a transaction, charges Ananias with attempting to deceive God when there was no occasion for it; "why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart?" These piercing interrogations furnish resistless proof that no requirement of Christ or the Apostles had called on the converts to renounce their property as such; they might retain their homes or lands, if they pleased, or they might sell them for cash, and keep the money in their possession, if they chose. The calls of charity they must indeed answer, according to their own consciences, and the spirit of that golden rule of their master to love their neighbors as themselves; but they had never been commanded to renounce all their possessions, nor even to devote them all to charity, and therefore to pretend to give up all and yet keep back a part was mere gratuitous hypocrisy, the grosser and blacker because it was unnecessary.

It is also obvious from the Apostolic injunctions respecting the use of wealth, that they did not understand the gospel as requiring the disciples to abjure all property. Thus for example, Paul directs Timothy as a preacher of the gospel to "charge them that are rich in this world that they be not high-minded,

nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Here is no command to the rich to renounce their possessions at once, but they are warned of the dreadful danger to which earthly riches expose their souls, and urged to place their affections and confidence only on God—to employ their wealth in deeds of charity and benevolence, and thus lay up for themselves an imperishable treasure, an inheritance beyond the grave, even that glorious possession, *the eternal life.*

But let us proceed to consider, if we are not called upon to reject the pleasures of social intercourse, nor to discard honorable pursuits and employments, nor to abjure all property, in what sense it is that we are required by the gospel to renounce the world.

First then, it must be renounced so as no longer to be in *any form or aspect an object of our supreme love or desire.* The world must be dethroned as the idol of our hearts, and God enshrined there in its place. We must no longer attempt to serve both God and Mammon. God must not be mocked by such odious double-dealing; deceived he cannot be. This is too obvious to need further remark; but it is equally true, although not so readily admitted, that naturally the world in some form or other *is* the *idol* of every human heart; and that in no heart does God receive the place and regard due to him, until the world is in this sense renounced. Men are lovers of pleasure and lovers of themselves more than of God; they serve the creature more than they do the Creator. This is robbery, and the gospel demands peremptorily, as the very first element in religion, that the soul of man shall cease from such robbery. "Thou

shalt have no other god before me," is the first commandment of the law, which Christ came not to abrogate or weaken, but to enforce and fulfil to the utmost. Neither the world as a whole, including all that it can give a man of wealth and honor and knowledge and power and pleasure, nor any part or portion of it as seeming to any man more desirable than the rest, must be loved supremely; any love for it, which does not always and instantly give way under a higher love to God, is absolutely forbidden, and wherever such love of the world exists, the gospel requirement to renounce the world has not been obeyed. Nor is such renunciation an easy affair; to make it is not a work to be performed at any idle moment, nor by a slight effort which the mind may be left to put forth at any convenient season; it is a work which even in youth, when the world has woven around the soul but a few of its ten thousand bands and cords, so seemingly slight, and yet so terribly strong, demands for its performance a hero's decision and a giant's energy, but a work which, whatever its difficulty and however delayed and however hindered by impediments, augmenting fearfully from day to day, the gospel still requires and will require with an unyielding strictness, up to the last minute of the soul's probation.

And *secondly*, the world must be renounced so as no longer to be *a source of delusion*, decoying and delighting us with an inferior good. Here we are reminded as much of gospel privileges as of gospel prohibitions. For when we are solemnly warned, "touch not, taste not, handle not," we are at the same time exhorted to place our affections on the things which are above, and which perish not in the using. It may possibly be, that he who truly renounces the world as an idol, and really gives to God a supreme place in his heart, shall yet too much follow the world under a deluded imagination that it has something to bestow which is impor-

tant, although not absolutely essential to his happiness. He is not in doubt which to choose as his *portion*, the world or his Savior, nor does he suppose that the world can make him happy without the blessing and smile of God; but then there are so many fair and bright and beautiful and enchanting things about him on earth, to fill his fancy with airy dreams, and awaken hopes of future enjoyment, that he is too highly pleased with the goodly show; and as he pursues and gains one object after another, he attaches to them an imaginary value which will never be realized, and thus the world is to him a source of *delusion*. It may not, indeed, absolutely seduce him from allegiance to his Creator and his Redeemer, but it cheats him out of much of that exalted and holy enjoyment which progress in religion may impart, and puts in its place nothing but those lower satisfactions that can be found in the things of time and sense. It persuades him to drink of a turbid or tasteless stream, when he might quench his thirst with waters fresh and sparkling and sweet from a living fountain. Thus the world does him great harm; it may not, in this way, sink him into an apostate and treacherous Judas, but it is almost sure to make him a fickle and foolish Demas. Now here is a sense in which the world is to be renounced; here is a victory to be won by the Christian, and it is a victory that can be achieved only by faith. We must walk by faith and not by sight. Sight and sense are at best but blind guides, furnishing no protection against the ten thousand illusions with which Satan seeks to cheat the soul of man. Faith, on the other hand, constantly sheds on our pathway the light of heaven, and clearly shows to us the emptiness and evanescence of those glittering bubbles shining with rain-bow hues and golden splendor, with which the world allures and decoys. "Whosoever is born of God overcometh the world, and this is the victory, which overcometh the world, even our faith."

Again, *thirdly*, the world must be renounced so as no *longer to be a hindrance to duty.*

In the beautiful parable of the sower, it is represented that "some of the seed fell among thorns, and the thorns sprung up and choked them;" the import of which is given as follows: "he that received seed among the thorns, is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word, and he becometh unfruitful."

Now there is a care of this world, which may do as much as the deceitfulness of riches to choke the word, and to throw a blight upon all the graces of the Christian. Even where the world is viewed in a just light, and fails to impose upon the soul by its false glare and illusive show of beauty, and faithless promises of various good, it may happen, that a man shall nevertheless be too much engrossed in worldly business and engagements, to perform promptly and fully his duty as a disciple of Christ and a candidate for heaven. It is, indeed, as already shown, a part of his duty to be diligent in business; but he may engage in too much business, or his diligence may run into a feverish eagerness, or a corroding anxiety. Not that he labors to amass wealth, or gather means of gratification, and raise himself to rank or power, for he may have it in his heart to consecrate his gains wholly to Christ and the church; but his plans are too extensive, his cares too many and too strong; not only his time and attention are absorbed by his secular works, but his mind is harassed and his affections disturbed, and sometimes his passions excited. The world intrudes upon his closet, and pollutes his sabbaths. A troublesome throng of ideas, far removed from every thing spiritual and heavenly, earth-born conceptions derived from the multifarious objects with which he is compelled to be conversant from day to day, crowd upon his imagination in motley com-

panies, not merely to fill him with incoherent dreams whenever he falls into a partial sleep, but what is far worse, to overwhelm him with wandering and distracting fancies whenever he attempts to meditate or to pray. And thus it becomes manifest that this man, even if he has renounced the world as an idol, and also renounced it as a delusive good, has not fully renounced it as a hindrance to duty. He is therefore called upon by the gospel to make a new and more complete renunciation, and break away from the enlargements which hold him in a dangerous and criminal bondage.

But we must hasten to the other inquiry proposed, viz.: By what motives are we urged to renounce the world?

It may be answered, that the command of God is a reason and motive amply sufficient. When God forbids us to embrace the world, who needs a higher or stronger motive to renounce the things forbidden, than the divine prohibition? And when he says, "set your affections on things above," why should any one wait to be urged by any further inducement besides the divine command?

But the words of the text may be justly allowed to suggest some considerations, that truly constitute reasons urging us to renounce the world in all the senses above explained, and especially in the most important sense.

And *first*, it *is* not and *cannot be our rest*, a truth most evident and trite, yet most strangely forgotten and practically denied; a truth therefore which needs to be reiterated. Mark then, this world is one vast scene of perpetual change, and ever recurring disappointments. How much of its history is but a tale of hopes blasted, plans frustrated, purposes broken off! What emblem does nature afford that can adequately represent its vanity and instability? Its ceaseless mutations are not equalled even by the tossing waves of the

ocean, or the varying clouds in the sky. It cannot be our rest. Mark again, this world is full of affliction. How often amidst its revolving changes does some dreaded form of evil arise! What a flood of water would be made, could you collect together all the tears which are shed every moment of time! Could you put together, like masses of matter, having literal length and breadth and weight, the sorrows and pains which are at this instant crushing human hearts, what vast and ponderous mountains would you have? Time would fail to speak of the sicknesses, the deaths, the bereavements. How exactly said by Job, "Man that is born of a woman is of few days, and full of trouble." How fitly spoken in our text. "This is not your rest." But mark again, were the world free from all this suffering, and not subjected thus to perpetual changes, it still could not be our rest, for it has nothing adapted to fill the capacious desires of the soul, nothing to satisfy those mysterious longings for something higher, nobler, more enduring, which are the foretokenings of its immortality. And thus may every man hear a voice within him, distinctly enough saying, "Arise, depart, for this is not your rest."

A second reason for renouncing the world, is suggested in the words of our text: "*because it is polluted.*" Polluted by sin; deeply, universally, fatally. Sin has not only found an entrance into this world, but it has poisoned every fountain here; it has tainted the whole atmosphere, and with every breath we draw, we inhale the deadly effluvia. It has corrupted every principle of action in human nature. To be born into this world is to be contaminated, to live in it is to become further corrupted, to embrace it is to take a filthy viper to the bosom. To become deeply interested respecting its honors or pleasures or possessions, to be eager or solicitous to obtain them is to rouse up and foster in the soul a host of

debasing passions, destructive of the purity of the mind, as well as its peace, as utterly hostile to all holiness as they are to all happiness. Pride, ambition, envy, jealousy, hatred revenge, will sooner or later, like successive plagues, infest the heart that does not renounce the world. And this host of malignant foes within must wage disgraceful war with kindred passions forming an opposing host equally vile and debased in the breasts of others. Thus the soul of man, once bearing the image of God, is transformed into a cage of vile birds, a den of loathsome monsters; it is degraded and defiled, and not only so, but it defiles its fellows, and the contagion spreads, and the pestilence rages and becomes noisome as the receptacles of the dead. Now the motive and argument here urged, is drawn not from the *misery* of sin, not from any of its consequences considered strictly as penal, but merely from its *pollution*. And were there no other reason, this alone, that the world is polluted and polluting, would be sufficient to offer to a being who knows himself to be capable of more pure and noble and virtuous enjoyments; it is an *unclean* thing, and that is enough to persuade him to renounce it. Even were it otherwise adapted to be his rest, and although he should by experience find it as matter of fact to be in all other respects a satisfactory portion, a rest in which his soul could quietly and sweetly repose, yet this one circumstance and condition of its being polluted would spoil it forever. Feeling it to be something beneath his true dignity, something below his high destiny, he would in lofty consciousness say to his own spirit, whenever tempted to incur the degradation of loving the world, "Arise and depart, because it is polluted."

But a further motive is offered *thirdly*, in the assurance, that the world, if not renounced, *will destroy the soul*. "The friendship of the world is enmity with God." Then demon-

strably, the world must be renounced, or God must be renounced. This is the immutable alternative. The soul that does not renounce the world in the highest and most important sense, persists in renouncing God, and thus exposes itself hopelessly to all that awaits the enemies of God. How certainly then will the world, if not renounced, destroy the soul, and destroy it, to apply here the words of our text, "even with a sore destruction," a sore destruction truly, not to be understood or appreciated until "that day," so fearfully described by Paul in the first chapter of his second Epistle to the Thessalonians, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

But there is another view of this matter, which I am specially anxious to urge here, because it is so often overlooked or forgotten or perhaps not understood by men generally and particularly the young, in their reluctance and delay to renounce the world. The world will destroy those who do not renounce it, through the force of those *evil habits* which they contract, and by which they become bound and fettered as with adamantine chains. Of the power of habit to hold the soul in fixed conjunction with sin, and the misery it produces, there are appalling examples; yet these examples fail to exert their proper influence, because so few are aware, by what slight and imperceptible and yet rapid steps such habits are formed. When told of the besotted wretch, who declared that, were the fires of hell flaming in his face, he could not refrain from the accustomed dram, if put within his reach, we are shocked, but we forget that every moment we live without renouncing the world, we are yielding to a pro-

cess of mind and heart which is tending to bring ourselves under just such a slavery to some pernicious desire. Yet this is the terrible responsibility under which we possess and exercise the capacities essentially and inseparably inherent in the structure of our souls; every act of the mind in subservience to a love of the world, as opposed to the love of God, begets a tendency to another similar act; and every repetition of the kindred act increases and strengthens this fatal tendency, until, ere long, the mind is borne on under a bias of worldly desires, as resistless as the force which draws the parts of the material universe to their common centre. But as the world is not the rest appointed for the human soul, as it is polluted with sin, and as sin by the immutable nature of things is connected with suffering, especially with remorse in the soul that commits it, it is obvious that to be held under the sway of worldly desires is to be wedded to everlasting wretchedness. Hence were there no special wrath of God revealed from heaven against the ungodliness of worshiping the creature instead of the Creator, there would still exist the terrific certainty that the world will ultimately destroy those that do not seasonably renounce it, and destroy them "even with a sore destruction."

The subject shows us the estimate which every enlightened and consistent Christian puts upon the world. His estimate harmonizes with that of the Bible. He considers the world as made for men, and not men as made for the world. He thinks it indeed a mercy that he has any *portion in the world*, but then he feels that to love the *world for a portion* would be the very height and extremity of misery. He would not extinguish the ardor of the social affections, he would not stop the current of thrifty enterprise, or silence the hum of busy industry, nor would he commit to the furnace or the depths of the sea all the gold and the silver. But he forgets not that his main "business in this world is to secure an in-

terest in the next." He views the world, just as it is, not his rest; polluted; dangerous to the soul. He renounces it. He would not always live in it. Sometimes, yea often, he longs to arise and depart.

And here we may observe, *secondly*, the subject shows us, why the real Christian considers it better to die than to live on earth. He has renounced the world. Deeply does he feel his want of something better, and deeply too does he feel both his pollution and his danger, while remaining in the body. He is absent from his Lord, the Lord his strength and the Lord his righteousness, all his salvation and all his desire. He is indeed willing to live, if God so ordain, but he counts it far better to depart and be with Christ. Yet, mark how different his spirit in this, from that of the disappointed and restless worldling; for wretched worldlings may wish to die, and sometimes in accordance with the advice given to Job by his impious wife they do actually curse God and kill themselves; and in so doing they do not renounce the world, but only consummate their idolatry towards it; instead of really giving up their idol, they only certify in the sight of heaven the blindness and madness of their continued devotion; they build an altar to their god on the shore of eternity, and immolate thereon both body and soul. But in the desire with which the Christian longs to depart, there is nothing of a chafed and vexed and murmuring spirit; all is sweet, and quiet and meek. His longings are not so much to escape the sufferings and afflictions and disappointments, as to be free from the temptations and the sins; it is not the sorrow that chiefly oppresses him, it is rather the pollution, that "body of sin and death." He may be afraid of apostatizing if he lives, and thereby incurring the terrible *penalties* of sin, but he dreads the *guilt* of it much more; he wishes not to get away from himself, as annoyed by a troublesome com-

panion dwelling in his own bosom, but to get near to a friend whom having not seen he yet loveth with the love that many waters could not quench, and he wishes the more to be with him, because to be with him is but to be like him; he desires heaven, it is true, because it is his rest and the place of his security, and yet the thought of being safe with the Lord his strength does not delight him so much as that of being pure and holy with the Lord his righteousness. And therefore, while even here he looks by faith upon the holiness that shines in the face of his Savior, and is changed into the same image from glory to glory, as by the Spirit of the Lord, he longs to be raised into a full and perfect resemblance, and so he cries out, "come, Lord Jesus, even so, come quickly."

Permit me to observe, *thirdly*, that this subject may help us to interpret the language which God addresses to us in afflictive dispensations. Although there may be many things connected with such events that wholly transcend our comprehension, although much darkness and mystery will often hang around them, yet there is always one utterance of the voice which can scarcely be misunderstood. If the afflicted and bereaved mourner will but listen, he may hear distinctly what it saith, in tones of tenderness and love. "Arise ye, and depart, for this is not your rest, because it is polluted." Recently some of us have been thus addressed, and the notes have not yet died upon our ears; and to some of us the voice is even now speaking. Let us *arise* then, my friends, at this bidding, tear every worldly idol from the heart, and consecrate the whole soul anew as a sanctuary for God. As friend after friend quits us for the mansions that Christ hath prepared for them that love him, let our own affections be more and more strongly fixed on the things that are above. Why should we mourn that God hath broken a tie that bound us to earth, when in so doing

he has but strengthened the attractions which draw us towards heaven? The Christian does not want evidence that there is an invisible world of glory, where the sun of righteousness shines in resplendent lustre, filling the whole sphere with brightness, and beauty, and warmth and spiritual life and blessedness. But does it not give you a new and before unfelt conviction of its reality, when you have accompanied a departing saint to its very confines, and have seen the rays of the divine luminary breaking through all the darkness and gloom of death itself, and lighting up on the face of your friend the smile of peace and hope and joy? And when, in the prayers uttered in feeble accents by the well known voice, you have heard your friend again and again conversing in unwonted style with the invisible Redeemer, as they walked together, and entered the celestial city, does it not assure you, with a new and thrilling satisfaction, that your Redeemer liveth, and is mighty to save, and hath put in readiness a place for his followers? Let the heart only obey the sweet impulses which are thus imparted by the experience gathered amidst tribulations, and there cannot fail to be wrought in the soul a more delightful hope and a more confiding trust, and you may rejoice even in the remembrance of your sorrows, and thank God that he thus led you out into the wilderness, in order to feed you with the manna from heaven, that he extinguished even your brightest light on earth, only to show you that it was shining brighter in the splendor of the original glory above, that he made even your home here a blank solitude only to bless your soul in the realization of its eternal home at the right hand of God.

Finally, how can I help observing, that our subject addresses both exhortation and admonition to all that love this world supremely. Such there doubtless are. They are yet in their sins. The idol sits enthroned in their hearts,

and God is excluded. This present world fills their whole vision, and their fancy pictures nothing before them but enchanting scenes of earthly gratification. All they see or dream is a land of fairy splendor. But pause a moment, thou young immortal! Art thou bent upon possessing and holding this as your inheritance! Nay, arise and depart, for this is not your rest, because it is polluted, it shall destroy you, even with sore destruction. *Renounce* the world. Give up that friendship which is enmity with God. "Seek first the kingdom of God and the righteousness thereof, and all other things shall be added unto you." "To speak the truth freely," said an excellent divine of the seventeenth century, "riches are dust, honors are shadows, pleasures are bubbles, and man himself is but a lump of vanity, a compound of sin and misery." Yet it should be added, that even in this singular compound, Christ may be formed as the hope of glory, and, although we are, in ourselves, a mere vanity, surrounded by dust and bubbles and shadows, the whole amount of which, after all possible combinations and accumulations, remains still naught but emptiness, we may nevertheless find a substantial and incorruptible possession by renouncing the world, and taking God reconciled through Christ as our portion. But he that will have the world for his portion here, must have hell for his portion hereafter; and, when in hell he shall lift up his eyes being in torments, and behold the saints afar off, in Abraham's bosom, and may perhaps utter his cry for pity and relief, he must only expect to hear the answer, "Son, remember that thou in thy life time receivedst thy good things." Pause, then, thou young immortal, standing on this narrow neck of land between two boundless seas spread out before thee; take care on which side thou launch thy bark for the final voyage; I warn thee of that stormy ocean, whose heaving waves are but the swellings of despair, and whose

roarings are but the wailings of the lost. As you love your soul, beware of the world that allures you, and of that Tempter who promises to give you all its kingdoms and their glory; renounce it, or it will destroy you. It has slain its thousands and its tens of thousands. "And what shall it profit a man, if he gain the whole world, and lose his own soul."

SERMON XI.

BELIEF IN MYSTERIES.

THE SECRET THINGS BELONG UNTO THE LORD OUR GOD, BUT THOSE THINGS WHICH ARE REVEALED, BELONG UNTO US AND OUR CHILDREN FOREVER, THAT WE MAY DO ALL THE WORDS OF THIS LAW.—Deuteronomy, 29 : 29.

The human mind exhibits an insatiable thirst for discovery. This passion has contributed in a high degree to advance the knowledge and the happiness of the race.

But it needs to be controlled and guided by just principles, or on every subject in relation to which it is exercised, it will bewilder and lead astray its possessor. Especially is this the case with religious subjects. In these, there is a point beyond which the penetration of man cannot reach. Here, particularly, there are secrets, which belong only to the Lord God, who is the infinite source of knowledge and truth. The plain and explicit truths, which God himself has taught us in his word, are attended with such. There are points, and relations, and bearings of all the grand doctrines of the Bible, which we cannot explain or comprehend. The Bible declares facts simply and clearly, without describing the manner of those facts, or the mode in which they do or can exist such as they are. It asserts

truths independently and separately, without explaining how they are, or can be, consistent with each other. For instance, it reveals to us the simple fact, that the one God exists in the three persons, Father, Son, and Holy Ghost, without describing, or in the least degree attempting to describe, *how* he does or can so exist. It reveals to us the fact, that Jesus Christ possesses a nature at the same time truly human and truly divine, without in any way explaining, how this can be. It asserts the doctrine, that man is perfectly free to think, feel and act, and at the same time the doctrine, that man is entirely and constantly dependent on God, without ever explaining to its readers how these two doctrines can be consistent with each other. It asserts that God ordained, before the world was created, whatsoever comes to pass, and that nevertheless man is accountable for every one of his actions, and will be treated in the day of judgment according to them, but it no where attempts to show *how* it can be either blameworthy or praiseworthy, for man to do that which God decreed ages before his existence.

In all these instances, there is, or at least is supposed to be, (in many cases, it is a mere imagination or prejudice), but there is supposed to be a difficulty, something beyond the power of man's solving, a point, connected with the doctrines, which human reason cannot comprehend. Applying to them the language of the text, we say, here are secret things which belong to the Lord; but there are also things revealed, which belong to us, and which we are bound to receive. The truths and doctrines communicated we are to believe, although there may be, connected with them, these unfathomable secrets or mysteries. It is maintained in the present discourse, that it is proper to receive and believe doctrines of this mysterious character, for various considerations.

In the *first* place, they may be *true,* although they are in the highest degree incomprehensible in some of their bearings and connected points.

Many things, the truth and reality of which all acknowledge, are wholly incomprehensible. The omniscience and omnipresence of God, and the creation of the material universe out of nothing, are totally incomprehensible to us. The union between matter and mind, or body and soul, in the person of man, is altogether beyond his own comprehension, as is likewise the simple law of gravitation which binds him to the earth on which he lives, and even the growth of the smallest blade that springs up at his feet.

In the *second* place, doctrines of this character we ought to *expect* in a revelation from God. This revelation treats of things invisible, spiritual and eternal; but it is addressed to beings, whose thoughts and apprehensions are, in an eminent degree, affected by things present and seen. Its very object and design is, to communicate truths, which human reason could not discover at all, or at least could not discover in its degraded subjection to a will alienated from all true holiness. Is it strange, if, in such a revelation, there occur difficulties too great for man's mastery, especially when it is admitted, that there are similar difficulties in all the departments of human science? If, when told of earthly things, we do not always comprehend, how can we, when told of heavenly things?

The revelation, moreover, proceeds from God, who is infinite in knowledge, and in every perfection, while man, to whom the revelation is made, is extremely limited in his attainments, and perhaps unable to comprehend many things which appear perfectly clear and plain to superior intelligences. Man is comparatively a child. He should expect that his Father in Heaven, if he speaks to him, will say some things which he cannot fully understand. Nor ought

he to expect, even if he should go on from enlargement to enlargement of mind, amid all the advantages for improvement afforded in heaven and in the society of angels and archangels, not even thus ought he to expect ever to arrive at the comprehension of all truth, and be able to fathom all the deep things of God.

In the *third* place, such doctrines may be of the *highest importance* to our welfare. They may even be of vastly more importance than any other doctrines. Some of the incomprehensible truths and facts of human science are highly important to man's temporal happiness; so important that the practical disbelief of them would involve man in speedy and absolute ruin. Let us disbelieve the incomprehensible fact, that the grain and the fruit, requisite to sustain animal life, are produced by sowing and planting in the earth; and who does not see that we must perish? Let a man disbelieve the truth, that his mind has a body joined to it by an incomprehensible union, and so omit to supply it with food; we all know that he must die of starvation. Or let a man practically disbelieve the utterly unexplained and uncomprehended fact of gravitation, and walk off from the roof of a house or the edge of a precipice, and how obvious is it, that his disbelief of a mystery has caused him to be dashed in pieces. So it is of acknowledged religious truths. A rejection of the incomprehensible truth of the original creation of matter out of nothing, strikes at the root of all religion; it robs God of his sovereignty, and declares his claim to universal dominion to be mere usurpation, and a usurpation only the more unrighteous for being unlimited. Disbelief of the equally incomprehensible truth of God's omniscience, is alike fatal to piety; it holds up God in the degrading attitude of a human magistrate, obliged to find out the conduct of his subjects by the help of witnesses and circumstantial evidence, and leaves to the transgressor

the delusive hope that he may, after all, escape detection. And thus it *may* be with all those incomprehensible doctrines of the Bible, which some men so contemptuously reject; to reject them may involve the soul in fatal impiety; it may practically ensure neglect of efforts which are essential to the salvation of the soul; or it may be practically such rebellion against the government of God, as will inevitably bring down upon the believer God's final wrath.

Such views ought to satisfy us that it is truly rational to embrace, with entire assent, the incomprehensible doctrines of religion.

But, after all such considerations, there often remains, even in minds otherwise candid and liberal, the hesitating and questioning spirit of Nicodemus; and they ask, as he did, "*How* can these things be?" They imagine that if they admit such things, it must be not only by an exercise of mere faith, but also by a kind or manner of exercise, which is either wholly contrary to all sound philosophy, or at least a wide departure from its customary methods of instruction and conviction. It may, therefore, be of service to inquire, what sort of answer *philosophy* gives to the question, *how* things can be? Such an inquiry will be found conducive to christian edification, if rightly pursued, whenever and wherever it is done; for it will show that, in every case whatever, the revelations of philosophy consist wholly in declaring the fact that *things are*, without once showing *how* these things are.

This occasion will not allow a full exhibition of the interesting and important truth here affirmed; but you will allow me to offer a few remarks serving to illustrate and sustain it.

Let it be considered then, in the *first* place, that our *knowledge of the changes*, which are produced by the action

of any one thing upon any other thing, is derived wholly and solely from the *actual occurrence* of such changes.

No man, antecedently to all observation of changes really occurring in his own experience, or in the experience of others, could predict or know before-hand a single change. He could not foretell what effect would result from any given cause, nor state what cause had produced any given effect. This is as true of the most common effects and causes, as of the most remarkable; as true of those now known to the youngest child or the wildest savage, as of those known only to the profoundest philosopher. There are cases, where the effects are so familiar to us, we have witnessed them from so early a period of life, and they are so constantly taking place around us, that we imagine we should know them, antecedently to their actual occurrence; while we feel at once in other cases, that we could not have known the result or issue, before actual experience: thus we readily admit, that we had no capacities enabling us to foresee that a certain metal, as *potassium*, on being put upon a piece of ice, would produce instantly a burning flame, and no capacities to know before-hand, that a certain invisible vapor or gas, as the carbonic acid, on being set free from a very high degree of mechanical pressure, would produce instantly a solid white substance; and yet, we imagine that we have capacities enabling us to tell before-hand, that if a stone be loosed from our hands, it would fall to the ground, and that a downy feather, thus loosed, would rise in the air. Now, in reality, we have no more antecedent capacity in the one case than in the other; and men know that stones will fall to the ground, and feathers will rise in the air, only as they know the most wonderful phenomena ever yet presented to the world; that is, they know it in consequence of observing the mere facts. And could a man now be

found, who had no experience, of his own or of some other person, to inform him, he would be utterly unable to predict what would follow, should a pound of lead be placed in his hand, and his hand then drawn from under it; he could not tell whether the lead would remain poised just where his hand was, or fall to his feet, or fly up into the air, or shoot off in some horizontal direction; unless he is told by another, he must wait and see; he has no capacities to know before hand *how* it will act; and when he has seen it fall, he then only knows the fact; how and why it thus falls, instead of rising up or sailing off, he cannot tell.

The same is true of every other change, however common and familiar it may be to us. Whatever capacities God *might* have given to man, man in his present natural condition has no capacity to foretell the future, except as he has observed the past; and whenever he can truly predict at all, it is not because he had any innate or *a priori* knowledge *how* any thing is effected, but merely because he has learned, by his own experience or that of others, certain matters of *fact*.

Let it be noticed, in the *second* place, that whenever the philosopher most truly explains to us *how* any cause produces an effect, he in reality only states certain *matters of fact*.

When he has done all that he ever does, his whole disclosure consists of a series of successive steps; by giving this series, he satisfies us *how* the first step produced the last step in the train; but in truth he has only told us of some intervening steps, that we did not know, and told us what those steps are as mere matters of fact; but he has not told *how* the first produced the second, nor *how* the second produced the third.

For example, ask the philosopher *how* it is, that a speaker produces in you the sensations of sound, which convey to

you his thoughts; he can explain it to his own satisfaction and perhaps to yours. The speaker's volition produces a certain movement of the vocal organs; this produces a certain vibration in the atmosphere, which produces a vibration in what is called the drum of that curious organ, the ear, and this produces an impression on the nerve of hearing, and this produces the sensation of sound; and thus the philosopher tells *how* a *volition* in the speaker produces a *sensation* in the hearer. But what has he done? Nothing but to name over a succession of steps; first the volition, next the movement of the vocal organs, next the vibration in the atmosphere, then that of the drum of the ear, then a certain change called impression of the auditory nerve, and last the mental sensation; he has named four steps intervening between the speaker's volitions and the hearer's sensations; but he has not shown *how* any step produces the one that succeeds it. How the volition makes the tongue move; or how the moving tongue sets the air to vibrating; or how the vibrating air causes the ear-drum to do the same; or how the latter produces a change or impression in the auditory nerve; or how that change in the nerve produces a sensation in the mind;—he has not told. He seems indeed to have given an answer to your one question *how;* and yet has *only* given you four additional occasions to put precisely the same question. And should he be able to give any answer to either of these, that answer would consist in naming some other steps not before known or not before mentioned, and of course would but multiply still further the occasions for the same question, viz., *how any step produces the one that succeeds it.*

In the same way, might we take any and every case, in which the philosopher gives us his explanations of things, and demonstrate that in the fullest and most complete explanation ever given by him, he has as yet merely stated to us certain *facts.*

But further, let it be observed in the *third* place, that the very *highest attainment of human science and philosophy* is merely to *classify effects.*

Notwithstanding that proud definition of philosophy, that it is the knowledge of the causes of things, and notwithstanding the lofty pretensions of some philosophers, who claim that they study into the ultimate grounds of thought and of being, the knowledge of man is after all limited to the knowledge of *effects;* for which he can find *no cause,* until his mind, forced by its very constitution to reason under the joint influence of observed facts and intuitive truths, rests in the full belief of an all-wise and all-powerful creator and sustainer of the universe.

The most profound discovery, that is permitted to man, is merely an instance of referring particular facts to a more general or comprehensive fact; or of showing that a single fact belong to a class including a number of analogous facts. Thus Franklin's great discovery respecting the lightning was merely discovering, that the lightning is an effect of the same class with those other various effects, which philosophers had already ranged under the common name of electricity. And all the knowledge on this subject, acquired since his times, consists in knowing a still *larger number* of analogous effects, all resulting from the same unknown cause.

So as to Newton's celebrated discovery of gravitation; it was merely ascertaining that the falling of a stone to the earth's surface is a single or particular fact, belonging to a class including a vast number of analogous facts; the whole that is made known by the discovery is the tendency of all bodies towards each other inversely as the squares of their distances; the cause is as truly unknown at this moment, as it was centuries before Newton lived.

Thus these advances, which are made in discovery, are

seen to be, in reality, only more comprehensive generalizations, including under a common name a larger number of similar *effects;* and when we have carried the advances up to the ultimate boundary of human investigation, the knowledge obtained is merely a knowledge of facts, and a certain common relation which they hold to each other. So that the highest attainments of science and philosophy, only teach us *that things are*, and never tell us *how they are.*

An ample view of the subject might exhibit this truth in a clearer light; but the view already presented is sufficient to evince, that the believing of scriptural doctrines, which are incomprehensible, is not even in the slighest degree at variance with sound philosophy; since in reality all, that the highest and deepest philosophy does for its most successful votary, is to bring him to the reception of facts unexplained and incomprehensible.

Permit me now to mention a few principles, which seem to be naturally suggested by the views presented in the discourse, or are perhaps involved in them.

First. It is impertinent to object to a doctrine that it is mysterious. Nothing is more common than this objection. It is perpetually heard in the schools both of philosophy and of theology. Each sect cries out against the incomprehensible mysteries embraced in the creed of other sects. Arius sneers at the Athanasian mystery of a triune God. But Socinus ridicules the Arian mystery of a super-angelic man. Arminius is in horror at the Calvinistic mystery of the fore-ordained volitions of accountable moral agents; while Priestley and a host of modern universalists feel, if possible, a deeper horror at the Arminian mystery of an infinite suffering inflicted even for the wicked volitions, however free, of a finite agent.

Thus it is, that each one detects a mystery in the faith of his predecessors, to reproach and reject, and at the same time

receives, in his own, some truth or some proposition, which in turn is to be reproached and rejected by those that come after him.

It is time for theologians to see, that to find a doctrine to be a mystery is not to find any real objection to it, whatever may be the science in which the doctrine is propounded. And it is time for all people to know, that to call a doctrine a mystery, although this may have been considered as a disgraceful name, is not by any means to prove the doctrine either false or frivolous. In relation to any doctrine, in science or in religion, it is proper to ask, "what is the evidence to support it?" but its being free from mystery is no evidence for it, and its being encompassed in mystery, affords no presumption against it. On the other hand, all analogy shows, that mystery is rather to be expected as a common attribute of truth. The enlargement of science is, as has been seen, little else than the multiplying or the magnifying of mysteries; and the greatest thing, which the profoundest discoverer can do, is to make known a new mystery, or to render an old one more mysterious; as to take for example, again, the law of gravitation; the old mystery in this matter was simply, that the stone and other bodies here fall to the earth's surface; Newton's discovery has explained it, only by showing that it is of a piece and a kin with a vastly greater mystery, and thus in reality rendering it more a mystery than it was before. If it may *seem* at first, that he has drawn off the veil from the mystery of nature, it soon appears after all, that he has only thereby revealed a greater mystery, and so in the language of another, "restored her *ultimate secrets* to that security in which they ever did and ever will remain."

Indeed, man himself is but a collection or concretion of mysteries. The world around him is a vast circle of splendid and unexplored mysteries; and all the changes in it but

a ceaseless succession of unsearchable mysteries. And what can be a greater mystery, than that there should exist a being capable of knowing that there are such mysteries within him and without? The capacity of getting this knowledge results from, or rather consists in, his being so constituted by his Creator, that he does receive and cannot help receiving, as truths and realities, things which are beyond his comprehension.

Secondly. Our belief in matters of religion should be controlled by the simple testimony of the Bible.

The scriptures are the word of God. They are from the lips and pens of men who spake and wrote as they were moved by the Holy Ghost. "All scripture is given by God." Our inquiry, in each case, should be, not 'what can be explained fully, or perfectly comprehended by us,' 'but what do the sacred writings teach?' "What saith the law and the testimony?"

And the customary usages of men in employing language, the acknowledged rules of philology must be our general guide, in ascertaining what the meaning is; in determining what the testimony doth declare.

It is not for us to erect before-hand our preconceived opinions as the standard, and then force out of the Bible a sense which will tally therewith. We must not cut down the communications of the Holy Spirit, to the puny measures of our own intellect. We must not stint the truth and knowledge of God, to our little capacity of understanding and comprehending.

Are we competent to decide what God ought to say, and what he ought not? If so, why need God speak to us at all? Where is the necessity of his sending from heaven the epistles of his infinite wisdom and love, sealed with the blood of his only-begotten, if we are competent to determine what they must contain, and what they must not! My

brethren, fellow kindred of the dust, we are not competent; and this is not the course we are to take in reading the book of God. The simple question must always be, does the Bible teach this or that doctrine? we interpreting its words according to the established laws and meaning of language.

Thirdly. We are shown, *what should be the principal objects of our religious contemplation.*

They should be the facts and truths stated in the Bible, and not the difficulties which may be raised out of them. Some persons are forever perplexing themselves and others by their queries and difficulties. "How can these things be?" "Are there few that be saved?" How can Christ be both human and divine? How can man be perfectly dependent on God, and yet be a *free* agent? How is it that God can have mercy on whom he will, and whom he will, harden, while every sinner that pleases may repent, and believe and be saved? Now it is no wonder that such persons are "tossed to and fro, and carried about by every wind of doctrine;" it is no wonder that they have "itching ears," or that they are sometimes "given up to strong delusions to believe lies." Nothing can be a security against this melancholy result, but a well regulated habit of contemplating revealed truth, and reflecting upon it, without being moved by *apparent* difficulties.

The doctrines of the Bible are the grand and the only direct means of sanctification. This principle Christ recognises in his prayer for his disciples, "sanctify them through thy truth; thy word is truth." But these truths cannot operate as means of sanctification, if they are received with queryings and doubtings. They must be believed and loved and acted upon, and then, under the blessing of God, they will exert a transforming influence. The soul is purified

through the Spirit, only by believing and obeying the truth. It is well, it is important, to bear in mind, that difficulties may be started in relation to these truths, and to know what the difficulties are, and to see clearly that they are difficulties if in fact they be so, but it is not well to allow the mind to form a habit of dwelling upon them, allowing ourselves to be perplexed by them. To do so is to destroy the sanctifying and saving power of the truth; it is to cause what otherwise might be unto us the wisdom of God and the power of God to become mere foolishness and a stumbling block. To do so will be but to turn the proper food of the soul into its bane, to convert a healthful medicine into a deadly poison, to transform the pure manna dropping from heaven into something viler than the onions and flesh pots of Egypt, to change the balm of Gilead into the gall and wormwood of the Apocalypse.

Let the *truths themselves* be looked at, with their proper evidence, and let the feelings, which these truths require of us, be cherished; then the doctrines will be a savour of life unto life, and we shall know that they are of God; for we shall thus find them to be suited to our nature and our necessities; and they will become a "light to our feet and a lamp to our path."

Thus revealed truths have proved to the more eminent saints of every age. They are the "incorruptible seed," from which the church has ever gathered her harvests of precious fruit. They are "the word of God which liveth and abideth forever." To know, believe, love and obey the grand and distinguishing truths of God's gracious scheme for saving sinners, is to possess within the soul a perennial fountain of blessedness. This is the well of water, which springeth up into everlasting life. This is the river "which floweth out, from underneath the throne of God and the Lamb."

Fourthly. The subject exhibits the necessity, *that we should cultivate a humble and teachable spirit.*

It is a painful humiliation to the pride of human intellect, to confess that it has found limits, beyond which it cannot pass. And there is so much of this pride in every individual, that we are not properly prepared to receive instruction from the word of God, until we have learnt of Christ to be meek and lowly of heart. When we possess such a temper, we are qualified to "know of the doctrines, whether they be of God." When we have not such a temper, we are in the greatest danger of stumbling over "things hard to be understood," and of "wresting the scriptures unto our own destruction.

The docility, the teachableness of a child receiving instruction from a beloved parent becomes us, when we turn our attention to the statements which God condescends to make to us, in his holy word. If the parent declares to his child, that the sun does not move in the sky, that it remains in one place from morning to night, this will appear strange and unaccountable to the child; for to his eye, it seems to move over a very great space—to rise slowly in the east from below the earth, and pass over his head far down again in the west; he seems to find here as much proof of motion as in any other case whatever. Yet if he is a dutiful and teachable child, he will reason as follows: I do not *understand* this; but my Father is older, and better, and knows more than I, and *he says* that the sun does not really move, and therefore I will believe it.

A similar docility of heart towards our Father in heaven, is expected of each of us. "Verily, verily, I say unto you, except ye be converted, and become as this little child, ye shall in no wise enter into the kingdom of heaven."

Let us then yield ourselves to the Spirit of grace and truth, that we may be guarded from all error and guided into

all truth, and may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Finally, it must not be forgotten that *all the revelations of the Bible are designed chiefly to affect our practice*. "The things revealed," says our text, "belong to us and our children forever, that we may *do* all the things written in this law." The doctrines taught are all intended and calculated to urge us to the *duties enjoined*. He that believes the doctrines and yet neglects the duties, makes of the revelation but a "letter which killeth." By thus holding the truth in unrighteousness, he virtually changeth the truth of God into a lie. Or perhaps we may more justly say, his practical disobedience gives the lie to his verbal declarations; or that while his tongue and professions assert a belief, his life and actions deny it; and we know he hath not faith, because he doth not show it; for a real belief of the good news in the gospel, is the very faith which works by love, and purifies the heart, and overcomes the world.

But whatever may be the difficulties which hang about some of the great doctrines of the Bible, and however partial and incomplete any person may consider the revelation of them to be, there is no such difficulty or obscurity in respect to the duties commanded. As to what men are required to *do*, every thing is as clear as a summer's sun. Every man is called on to repent. "God now commandeth all men, every where to repent." Every man is required to rely on Christ's mediation for the final salvation of the soul; "as there is no other name given among men whereby we must be saved." Every man is required to keep the moral law of God, as contained in the ten commandments, and as expounded in the two comprehensive precepts uttered by Christ, "thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbor as thyself."

All this is as plain as demonstrations intuition, or sensa-

tion can make any thing plain to the human mind. If any man, therefore, should after all that can be said, feel himself obliged to reject what he may call the mysteries of the Bible, he is still pressed by the plain commands of the Bible. These commands are upon him, and he cannot throw aside or escape their authority. No man can pretend for a moment, that the commands of the law or the requirements of the gospel are obscure, ambiguous, or doubtful. They are as plain and positive as a father ever gave to his child, or a master to his servant. No man can pretend for a moment, that he does not understand them.

And no man will ever dare to plead at the bar of God, in excuse for not obeying them, that he was hindered by any difficulties growing out of the doctrines and mysteries of the Bible. By rejecting or not receiving a doctrine, the sinner may indeed so far deprive himself of a motive or inducement to obey some command of God and furnish himself with a temporary pretext for disobeying it; but he does not thereby diminish either the perspicuity or the authority of that command. The command remains as clear and as binding as ever.

What, then, will the impenitent sinner say, what can he say or do when God shall call him to judgment? "Every mouth shall be stopped, and the whole world be guilty before God."

SERMON XII.

THE HOLINESS OF GOD.

EXALT YE THE LORD OUR GOD, AND WORSHIP AT HIS FOOT-STOOL, FOR HE IS HOLY.—Psalm 99: 5.

There is not a nobler theme of contemplation, than the character and perfections of God. His mighty and wonderful works present, it is true, lofty objects of thought, objects which may afford scope for the exercise of the strongest powers of men or angels.

But if these works truly deserve examination and study, is not the character of the great author himself worthy of our attention? All these things he spake into existence by a breath; shall we admire them, but never inquire about him? All these things are temporal and transient. Shall we laboriously search out the proportions and beauties of the building, which shall ere long be destroyed, but never consider the perfections of the invisible builder, who is from everlasting to everlasting?

Those attributes of God, which are called natural, as his power, knowledge, eternity, deserve our admiring contemplation, aside from his moral perfections. But it is only

when his moral perfections are duly considered, that we have any discernment of the peculiar glory of the Infinite Jehovah.

We must not expect, however, to understand and comprehend every thing, which pertains either to the natural or the moral attributes of God. Who, even by much searching, can find out the Almighty?

In the text, the Psalmist describes the moral character of God by a single word, "for he is *holy*." That the writer intends to express in this assertion the sum of God's moral perfections, seems fairly deducible from the evident reason for which he makes it. His object is, to state the ground on which God is entitled to our full homage. "Exalt ye the Lord our God and worship at his footstool, for or because he is holy." It is only on the ground of his various moral perfections united, that we can render unto him all that is implied in such homage and worship.

By the holiness of God, then, as it is asserted of him by the Psalmist, I understand the sum of his oral perfections; or that of which all his moral perfections are branches, or from which they all flow. And this is the sense in which, I apprehend, the term holiness should generally be understood. Every moral act of God is an act of his holiness, although it may be called by a more specific name, according to its object, or circumstances. The will of God is invariably and infallibly right in all its determinations. The permanent disposition, temper, affection, or whatever it may be termed, which thus invariably and infallibly governs the divine will, is his holiness. It is a fixed and unalterable attachment to every thing that is right, and a fixed and unalterable opposition to every thing that is wrong.

But when Christians think of the holiness of God, the latter trait or aspect of it is commonly the most prominent in their view; they think chiefly of God's infinite opposi-

tion to every thing sinful or wrong. It is by such a view, that we get the most impressive and affecting idea of his holiness.

In giving some proofs of God's infinite holiness, I shall therefore point out several considerations which will show this fixed and immutable opposition to all that is impure and sinful.

In the *first place, God's opposition to sin is indicated by the general tenor of his providence.*

In the common course of human affairs, what are the natural consequences of impure and sinful actions, of vicious and unholy conduct? Are they not disease, perplexity and wretchedness? Look at the man who yields to any habitual vice; it soon plunges him in misery. The intemperate man and the debauchee, by their degrading indulgences, hurry into ruin; disgrace, poverty, and shattered mind, enfeebled body and early grave are their usual portion in the providence of God. Here, then, is an indication of his disapprobation of such indulgences; for it is under his government and by laws which he established and maintains in force, that they are followed by such painful effects. We shall meet with this same indication, to whatever species or form of sin we direct our attention. The natural consequences of the sin, to the person who indulges in it, are such as plainly indicate, that his unholy conduct, his sinful habits or actions, are offensive to God. In many cases, it is true, the natural penalty of sin is partially escaped; and in no case is its full desert inflicted. God does not, in this life, show all his opposition to iniquity. But still, the general tenor of his daily providence proves, that every thing unholy is an object of his continued displeasure. The tokens of this displeasure are not always *immediately* exhibited. Sentence against an evil work is not always *speedily* executed. But the displeasure often becomes the more marked

and striking after a partial delay; the sentence is rendered the more severe by its temporary postponement.

How often, for instance, is the criminal, after having long rioted in his pleasures, pursuing uninterruptedly his iniquities and his gains, and framing perhaps new schemes of violence and plunder, suddenly arrested by the special interposition of providence apparently, dragged to the bar of justice, exposed to the contempt and abhorrence of his fellow-men, sentenced to a disgraceful death, and driven away from a career of guilt to an eternity of woe.

How often too has it been the case with a proud and splendid family, where name and wealth have descended through many generations, and filled the members with self-confidence and vain glory, and drawn them within the giddy whirl of dissipation, and tempted each successive descendant further and further from God, until it has become a family of practical atheists; how often has such a family been visited in the vengeance of heaven with unexpected desolation, stripped of its wealth and its ornaments, rent asunder and scattered.

The same lesson has been read again and again in the history of nations. An ungodly nation in the midst of its impiety may present for a while the aspect of prosperity and vigor. While "there is no fear of God," either with the rulers or the people, while injustice, corruption and licentiousness are fattening upon the spoils wrested from the innocent and virtuous, the state may seem to flourish; it may have thriving manufactures and a lucrative commerce; its name may be feared abroad, and its citizens may boast of their wealth and privileges. But in the very moment of their glorying, the cloud of vengeance breaks over them in a torrent of disaster and ruin. The hosts of a conquering invader carry sword and fire through their land, the pestilence pervades and poisons the atmosphere, or the earth-

quake demolishes their cities, and their glory departs forever.

It is thus that God exhibits to men, in the common course of providence, his settled and enduring opposition to every species and form of sin.

But let me remark in the *second place*, that *he more fully and directly exhibits it by the express declarations of his word.*

In a great variety of ways, the scriptures assert an unalterable contrariety between the nature of sin and the character of God. In many passages, the holiness of God is distinctly affirmed: Moses was commanded to say to the people, "be ye holy, for I the Lord your God am holy;" David in one of his Psalms exclaims, "thou art holy, O thou that inhabitest the praises of Israel;" Isaiah, when he saw the Lord sitting upon the lofty throne, with his train filling the temple, heard the seraphim cry, one to another, "Holy, holy, holy, is the Lord of Hosts;" another inspired writer declares "there is none holy, as the Lord."

In many other passages, God's abhorrence of sin is expressed in the strongest terms. It is "the abominable thing, which he hateth."

Even the man, who may attempt to justify it in another, is called "an abomination to the Lord." "He is not a God that hath pleasure in wickedness, neither shall evil dwell with him." He is "of purer eyes than to look upon iniquity."

The same thing is exhibited in a still more numerous class of passages, in which God announces his displeasure at the particular sins of individuals. When Adam, after he had tasted the forbidden fruit, heard the voice of the Lord God in the garden, was it not a voice of strange disapprobation and sharp rebuke, proving to the terrified man that he had committed a deed highly offensive to his Creator? And

when the Lord said unto Cain, where is Abel thy brother? and threatened to send forth the murderer to be a fugitive and a vagabond in the earth, did he not plainly declare himself an enemy to sin?

It deserves, moreover, our special notice, that in numerous instances, God expresses the same abhorrence of the sins of the Israelites, whom he had selected for his peculiar people, and towards whom he ever cherished the most lively and tender regard. How keen a displeasure did he exhibit, when they worshiped the molten calf! "Now let me alone," said he to Moses, "that my wrath may consume them." What righteous anger and hatred of their sin did he manifest again, when they murmured in the wilderness and proposed to return back into Egypt! "How long shall this people provoke me? I will smite them with the pestilence; I will disinherit them."

In such various ways, do the declarations of the Bible show, that God is entirely opposed to everything unholy, sinful or wrong.

I now remark in the *third place, that the law of God also shows, that this is his character.*

In whatever light we may examine the laws which God has promulgated, we shall find them presenting the aspect of perfect holiness.

All the positive institutions which God has established and required his creatures to regard, have been calculated to restrain iniquity, and promote purity and virtue. Such is the infallible tendency of the holy sabbath, instituted at the creation. Such was the tendency of the rites and ceremonies, enjoined in the Jewish dispensation.

Such was the tendency of all the statutes, which God ordained for the civil government of the Jews. And the severe penalties annexed to them show, how offensive to God would be the sin involved in breaking even these so-

cial and political regulations. "Cursed shalt thou be in the city, and cursed shalt thou be in the field, cursed shall be thy basket and thy store; cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep." "The Lord shall smite thee with madness and blindness, and astonishment of heart, and thou shalt not prosper in thy ways."

But there is a still more manifest opposition to every thing sinful or unholy, in the *moral precepts* which have been given by God. To be strongly impressed with this truth, we need only look at the ten commandments. Who will deny, that the commandment is holy, as well as just and good? There was much, let me observe in passing this topic, there was much in the circumstances and manner in which the ten commandments were promulgated from Mount Sinai, calculated to convey an idea of the holiness of God. The people and the priests were required to sanctify themselves for the occasion by special rites, and yet they were forbidden to come near the mount, lest they should profane it, and the Lord therefore break forth upon them in anger. While they stood at a distance, it was amid thunderings and lightnings, the noise of the trumpet, and the smoking of the mountain that God himself descended and gave Moses the two tables of testimony, written with the finger of God, and containing a full and positive prohibition of the several forms of sin.

To perceive, however, how thoroughly and irreconcileably the law of God is opposed to every thing sinful, we must consider its extent and spirituality, as expounded by Christ. Take, then, the sermon on the mount, and you will see, that it is not merely the open act, which is forbidden; it is not merely the more public or grosser deeds of iniquity, the wilful and obstinate transgression, the high handed and shameless crime; you will see, that something more

is intended; that all the feelings of the inner man are included, and that not one of the ten thousand fair and deceptive shapes, which sin may assume, can escape condemnation, when tried by the spirit of the divine law. Although it may wear the features of heavenly benevolence and be clothed in the guise of virtue or piety, it is condemned by that spiritual law, which takes cognizance of the most secret and transient affection of the soul, which extends its jurisdiction over the whole life, and carries its claims even to the thoughts and intents of the heart.

Such is the nature of the divine law, and therefore it proves, that God, its author and supporter, is invincibly opposed to all sin.

This is proved, also, I add in the *fourth and last place, by the fact, that God offers final pardon only through the atonement of Christ.*

If there was not in the divine mind a strong opposition to sin, why was this vast expense necessary to open the way for its pardon? I say, *vast* expense; for vast indeed it was, far beyond the power of created intellect to tell its amount.

"The Word was in the beginning, and was with God, and was God. This Word was made flesh, and dwelt among men. Being in the form of God, he thought it not robbery to be equal with God, yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It is only through the atonement, made by this exalted and infinite Redeemer, that God can pardon a single iniquity. "Without shedding of blood there is no remission of sin;" and men are "redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and

without spot," "whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus."

Now, must the Son of God do all this, before God could pardon sin? Must the Only Begotten of the Father perform this wonderful, this stupendous work; strip himself of the glory he possessed before the foundation of the world, and put on the habiliments of weak and degraded humanity; lie a helpless infant amid the tumults of a public stall; pass his life a "houseless, homeless man," without where to lay his head; at last be betrayed, hunted down and siezed like a criminal, and insulted with the mere mockery of a trial; buffeted and spit on in the very sanctuary of justice, then driven forth to the punishment of a hardened malefactor; suspended on the cross to be reviled by an ungodly rabble passing by and wagging their heads and mocking him; and after all this, experience within his own bosom that deep, unknown, inconceivable anguish, which forced even from the patience and fortitude of the Son of God a cry of piercing agony, a cry at which "the veil of the temple was rent in twain, and the earth did quake, and the sun was darkened, and the rocks were riven asunder, and the graves were opened, and many of the dead awoke in astonishment—was all this necessary? must the Only Begotten of the Father pass through this scene of mysterious humiliation and complicated suffering, before God could avert the effects of his displeasure against sin from a single offender?

We see then, my brethren, in the cross of Christ the living demonstration that God is unchangeably opposed to everything sinful. You may infer this truth from the course of his providence; you may read it in the express declarations of his word; you may prove it from the purity and spirituality of his law; but it is in the atoning death of his

Son, that it is most brightly displayed; on the cross it is written in letters of blood, *Holy, Holy, Holy is the Lord your God.*

If God is a being thus pure and holy, it is an obvious reflection, in the *first place*, that *he is entitled to our love and obedience.* The unchanging rectitude of his will is a sufficient obligation to enforce our obedience. The infinite purity of his nature is a sufficient motive to awaken our love. He is immutably attached to every thing that is right, and immutably opposed to every thing wrong. Let us, then, ever "exalt the Lord our God, and worship at his footstool, *for he is holy.*"

If God is holy, it is evident, in the *second* place, that *he has real complacency in all good beings.*

Such beings resemble him. Like him, they cherish a disposition opposed to all sin. Their character so far, therefore, must be pleasing to him, and their persons be the objects of his complacent regard. Such a regard the holy God cherishes for the spirits of the justified in heaven. And such a regard he cherishes for all true Christians on earth; because, although he beholds in them much impurity and sin, he also beholds in them a *principle of holiness*, growing and strengthening, and gradually extending its influence over their whole temper and lives.

And how consoling is this truth to the tempted, sorrowing, or suffering believer. Amid all the difficulties and trials which beset him, the eye of the Holy One of Israel rests upon him with tender complacency. The God of heaven has fixed on him a look of unchanging affection. Let not your heart, then, O Christian, be troubled. This look of love God hath turned upon you, and he will not turn it away, till he has brought you out from all that grieves and harasses you here, and placed you among his

redeemed ones above, to be an everlasting monument of his complacency in all holy beings, and of his loving kindness and faithfulness to every believer in Christ.

Another reflection, the last I shall notice, here crowds upon the mind. If God is holy, then *he can have no complacency in those who live in impenitence.*

All such cherish a love of sin, a disposition directly and utterly opposed to all holiness. And what can be clearer, than that a holy God can have no complacency in a person of such a character? God may pity his folly, may with great long suffering endure his provocations, may ardently desire his reformation and salvation, and, for this purpose, send the warning voice of ministers, the kind invitations of the Bible, the sweet influences of the Spirit; but in the moral character, in the *heart*, of this man, he has no complacency; it is an object of his utter abhorrence, and, unless the man repents, he must inevitably meet the tremendous effects of the divine displeasure.

It makes no difference who or what the man is; with God there is no respect of persons. The man may be blessed with the richest gifts of fortune, his domestic circle may be a scene of intense social delight, where beauty and affection and intelligence mingle their charms; his house and gardens may awaken in every passing traveler the emotions of beauty and grandeur; his name may be enrolled in the lists of honor, spangled and starred with its titles, and he may call forth from a flattering world, wherever he goes, the highest applause and adulation. It is all of no moment to him, for he lives in sin and the eye of the holy God follows him with a frown. Wherever the man moves, whether amidst his private joys, or public honors, the all-searching eye of Infinite Holiness pursues him, with the look, not of love and protection, but of burning displeasure. And when the man has moved

about in such scenes a little longer, cherishing the same unholy, impenitent heart, he will "fall into the hands of the living God." And, O what a fearful thing is it! for the living God, into whose hands he is fallen, is not only omniscient, and omnipotent, but he is *holy*, immutably, eternally *holy*. It is by the *holiness* of God, that he is rendered a consuming fire to the soul of the sinner.

SERMON XIII.

I REMEMBER ALL THEIR WICKEDNESS.

AND THEY CONSIDER NOT IN THEIR HEARTS, THAT I REMEMBER ALL THEIR WICKEDNESS.—Hosea 7 : 2.

This is spoken in relation to the tribes of Ephraim. These tribes had apostatized from the worship of Jehovah, and had indulged in the most criminal idolatries. In various ways God had warned them of the dangerous consequences of their apostacy, and had sought to reclaim them by the labors of Elijah and Elisha and other prophets, and by a mingled succession of judgments and mercies in the dispensations of his providence. But all these efforts had failed. They only served to detect and expose and make more abundantly manifest the wickedness of the people, who still continued their iniquities, and never considered that God would remember them after the brief moment in which they are committed. This God declares by his prophet Hosea, in the passage before us. "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria; for the thief cometh in; and the troop of robbers spoileth without. And they con-

sider not in their hearts, that I remember all their wickedness."

In this passage an important truth is presented to our minds, involved in the verse selected for my text. God remembers all the wickedness of transgressors: "I remember all their wickedness."

The doctrine of the discourse will therefore be, that *God remembers all the wickedness of the sinner.*

The truth of this appears in the *first* place, from the *infinite nature of God.* There is no limit, or degree, or bound, to any of his attributes or perfections. The dictates of reason, and the instructions of scripture both teach us, that God is the Infinite Mind, that planned, created, preserves and pervades all things; knowing fully the past, the present, and the future. He is mighty in strength and wisdom, and perfect in knowledge. Who can counsel him or instruct him? His eye glanceth over earth and sea and distant skies; the evil and the good he beholdeth, and nothing is hid from his sight. Ascend into heaven, he is there; descend into the abyss, he is there; fly to the east and meet the morning on her rosy wings, or dwell on the extremity of the sea to the west, and there his hand is with thee, and his eye searcheth thy heart, and he understandeth and knoweth thy thoughts. Can this omnipresent and omniscient Mind forget? Doth this infinite Spirit, that watches in every clime the falling sparrow, and numbers the hairs on the heads of countless generations, and scans the thoughts of all that think throughout creation's space, doth this Infinite Spirit drop aught from memory? Did not the eye of the Eternal Intellect rove, before the world was, over all the labyrinths of the future, and know the men, and things, and deeds, and thoughts, and all the changes of a universe for everlasting years to come? What event then in the

past however distant, or however obscure, can that eye overlook, or that intellect cease to remember?

The infinite nature of God makes it evident, that he notices and remembers every thing that occurs in his dominions. He notices, therefore, and remembers the sins of the wicked. He "remembers all their wickedness."

The same truth appears in the *second* place, from the *principles on which God is to judge the world.* Every man is to be judged according to his deeds. This is the principle stated every where in the Bible, as the one by which every man is to be tried at last, and by which God will pass the final sentence. God must remember the deeds of those, who come to his bar to receive the retributions of eternity. The sins of the wicked he must remember, or how shall he pronounce a just decision; how shall he determine whether heaven or hell shall be his portion, or what shall be the measure of his happiness or misery? Can he call for the testimony of the saints or of other sinners? But they cannot perhaps tell half the melancholy tale of his guilt. The unhappy wretch may have perpetrated crimes, of which they knew not, in another region of country, in the darkness of midnight, or in the concealment of disguise. Or they may charge him with sins, through mistake, of which he was never guilty. Shall God depend on the testimony of the transgressor himself? But the transgressor cannot, perhaps, even if he were willing to reveal before an assembled world the history of his sins, cannot, perhaps, without a special quickening of his faculties, remember at once the whole of the multiplied number. He committed sins in his youth, which he had forgotten in manhood, and he committed sins in manhood which he forgot in old age. As the days of his probation passed rapidly away, like a tale that is told, and were forgotten, so his sins disappeared from his view one after another, and were buried in the oblivion of

forgetfulness. No testimony, then, but that of the omniscient memory, can be a sure ground of the decisions in the day of judgment. God must remember till that day the sins of the transgressor. And he must remember *all* these sins, else his final judgment cannot be according to the deeds of the sinner. There must be an exact and positive remembrance of every sin, and of the precise guilt of every sin, or there can be no certainty that the Judge gives to every man his due reward or punishment; and the awful retributions of the day, for which all previous days were made, must be dealt out, as it were, at random, instead of being dispensed by the hand of impartial justice on the principle declared in the Bible.

But this truth appears plain *in the third place*, from the *declarations of the Bible*. It is implied in a great variety of passages. "God knoweth vain man," says Job (11 : 11), "he seeth wickedness also; will he not then consider it?" The Psalmist saith (90 : 8), "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance," and again (13 : 11), "The wicked thought in his heart, 'God hath forgotten, he hideth his face.'" The prophets declare respecting the people of their time, that God "will remember their iniquity and visit their sin" (Hosea 9 : 9); the sins of Judah was written (Jer. 19 : 1), "with a pen of iron and with the point of a diamond," so that the record of it could not be erased and its memory forgotten.

All those passages, in which the scriptures represent the penitent as beseeching God not to remember their sins, go to show that he remembers the iniquities of transgressors, as David (Psalm 26 : 7) prays, "Remember not the sins of my youth and my transgressions;" (Psalm 50 : 9), "blot out all mine iniquities."

The same thing is implied in all those texts, too numerous to quote, in which threatenings are denounced against every

sin and transgression. Why should God threaten to punish *all* the iniquities of the sinner, unless he remembers them? And how can the threatening be executed, unless he remembers them? What can be more explicit and full than the declaration of the text, "I remember *all* their wickedness?" Indeed the sacred writers often use the phrases to remember iniquity, and to punish iniquity, as synonymous in meaning. Thus John in the Revelation, speaking of the mystical Babylon when fallen, says, (ch. 18:5), "her sins have reached unto heaven and God hath remembered her iniquities." (16:19), "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." From the declarations of scripture then in specific cases, we learn the truth, that God remembers all the sins of those who transgress his laws.

The doctrine or statement drawn from the text, that God remembers all the wickedness of the sinner, is proved from God's express declarations in the Bible, from his infinite nature and perfections, and from the principles on which he is to judge the world. Let us now attend to the reflections, which naturally flow from the truth established.

1. God remembers all the wickedness of the sinner. *How different then does the sinner appear in the sight of God and in the sight of man.* Man too often judges merely from present appearance and external circumstances, while the eye of God rests on the whole history of the past, viewing, at the same time, all the outward conduct and all the inward motives and feelings. The sinner, therefore, must appear to the holy God, who remembers, as he looks upon him from day to day, all his transgressions from his youth up, far otherwise than he does to his fellows around him, who have known but few of his sins comparatively, and who have forgotten many even of those, and are, perhaps, in danger of overlooking them all in the splendor of his pres-

ent circumstances. The sinner may be a man of wealth. He has multiplied his houses and farms, his mills and factories have risen on every stream, or his ships are ploughing every ocean; his shares are counted in every public stock, and every year his produce and gains and dividends are pouring new treasures into his hands. His riches throw a kind of enchantment around him, which buries all remembrance of his sins, perhaps the very injustice and crimes by which he has acquired his wealth. His fellow men flatter and fawn upon him, and place him in the seat of honor and trust. They call him to the council of state, to the hall of legislature, to the chair of justice. His treasures cast upon him a delusive splendor, which hides the defects of his character, and covers all the darkness of his vices from the view of man. But God remembers all his wickedness. Every crime and sin of this pampered child of fortune, now trusting and glorying in uncertain riches, every unholy deed he has performed, every wicked scheme he has planned, every unclean desire he has indulged, is remembered by God. His heaps of gold and silver cannot hide one of the least of his countless transgressions from the view of Him who sitteth in the heavens, and whose eye taketh in at every glance the past, the present and the future. The sinner may be a man of power. He hath risen from station to station till he holds the highest office in the land, and now his single mind sways the destiny of a mighty people. The thoughtless world look on him, and forgetting all that he may have done of iniquity in the past, think of nothing but his present elevation and authority. Their plaudits are carried to his ear on every breath. To man he appears invested with the dignity and worth and virtue. But God remembers all his wickedness. God, as he looks on this applauded occupant of high places, has a clear and full view of all the steps by which he has risen, and remembers all his re-

artifices, the dishonest shifts, the base intrigues, and the whole course of sinful ambition, by which he has toiled laboriously up to his present height. Not one deed of darkness, through all his labyrinthian windings, has God forgotten.

The sinner may be a man renowned for genius. He hath explored the mines of science and learning, hath quaffed at the fountains of the muses, and caught the inspiration of external nature. The fire of eloquence has kindled in his bosom, and he hath poured forth upon the delighted ears and minds of his fellow-men the mingled harmonies of speech and thought and feeling. His name and its glory have gone out to every land, and his is a larger and richer tribute of admiration than the world gives to wealth or power. But while the eye of the scholar delves over this man's page of science, or the eye of the statesman scans his page of history, or the eye of youth and beauty lingers fondly on his page of fiction, the eye of God rests on the broad dark page which bears the record of his sins. God remembers all the wickedness of this man of study, this favored son of genius and fame. The glitter of wealth, or power, or genius may hide from the view and wipe from the memory of man the whole wickedness of the sinner, but nothing can blot it from the memory of God, nothing can cover it from his all penetrating sight. Let the condensed splendors of a thousand worlds be gathered about the sinner, they cannot conceal the stain of the least transgression. Let the lengthened years of a thousand ages pass over his head, and every sin will still stand out as clear and vivid as ever to the eye of God. Oh, how true it is, that
hin[illegible]d seeth not as as man seeth,—man judgeth by the out-
up, t[illegible] appearance, but God looketh on the heart.
who h[illegible] God remembers the wickedness of the sinner. How
have f[illegible]s then the *reason why God is angry with the wicked*
danger o[illegible]

every day. Here it is important to have a correct notion of what the anger of God really is. It is a holy displeasure in relation to sin. It is not a violent, selfish passion, like that which kindles in the heart of man when his enemy injures or insults him, and which prompts him to acts of revenge. No such feeling ever exists in the holy mind of the infinite God. It is His strong disapprobation of the conduct and character of those who violate the laws of infinite wisdom and goodness. This disapprobation is so lively and keen, and is also expressed by such effects in the government of God, inflicting the most severe but righteous punishments, that it is called *anger* and *wrath* by the sacred writers, as human anger is a keen and lively passion, and expresses itself by inflicting pain and suffering on its object. This holy displeasure, this keen disapprobation, this righteous anger, is justly awakened by every sin; for sin has a tendency to overthrow the authority and government of God, and to destroy every holy restraint, and fill the universe with confusion and misery. Therefore it is fit that the wrath of God should exist, and be revealed from heaven, against all ungodliness and unrighteousness of men. Therefore it is that the wicked man is loathsome in God's sight, and sin the abominable thing which he hateth; that his soul abhors the worker of iniquity; that he hath threatened to render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. If sin thus awakens the holy anger of God as it is committed, and God remembers the wickedness of the sinner from day to day, then *every day* he must be angry with him. Every day, indeed, the guilty man commits new offences, which of themselves provoke the indignation of God. But if the sinner should pass a day without indulging in a single sin, still through the whole of that day the anger of God continues burning against him for his former transgressions, because God re-

members them all, and to his pure eye they appear this day as guilty and vile as they did at the moment they were committed. There is not a moment of the impenitent sinner's time when God is not angry with him, for there is not a moment when God forgets his past sins. So as the unhappy man hurries onward to the grave, the wrath of the Holy One pursues him in a tremendous wave, which began to rise on the sinner's first offence, and has rolled on after him, and will still roll on after him, never sinking, but swelling higher and higher at each successive sin. Let the flame of Jehovah's anger be once kindled, (and it is kindled by the sinner's first transgression), and it will burn day after day, and unless he repents and embraces the Saviour, burn on until the day of judgment; it may now, indeed, be all unseen and unthought of by that guilty sinner, while it is only gathering strength from day to day to break forth at last in the devouring fire, and perhaps everlasting burnings.

3. God remembers the wickedness of the sinner. *How wonderful then is the forbearance of God.* The sinner hath entirely forfeited salvation. Long hath the cry of justice been in relation to the barren tree, "cut it down." His sins are innumerable. The times and ways of them cannot be mentioned. His sins are aggravated. The guilt of them cannot be told. Richly do they merit the full penalties of God's violated law. If the sentence were to go forth instantly, and the unrepenting man were cast into the bottomless pit, whence ascendeth the smoke of torment forever and ever, the worshippers around the throne would renew their song, "Holy, Holy, Holy, art thou Lord God Almighty; just and true are all thy ways." And God hath not forgotten these offences of the sinner; they are continually before his view in all their baseness and turpitude. Nor has God ceased to be angry with the wicked. Sin is still the object of his deep abhorrence. Still does he threaten

against it the fierceness of his wrath. Why then is the sinner's life and day of probation prolonged? God remembers all his iniquities, for these he is angry with him every day, and he sees him still continuing to add sin to sin, and transgression to transgression, abusing every privilege, and making his lengthened probation only an occasion of growing into more ungodliness; and yet God spares him. God yet continues the breath in his nostrils, and feeds him, and clothes him, and offers him forgiveness and eternal life, and urges him in his word and by his spirit and providence to accept them. See here the riches of God's forbearance. Wonderful, indeed, is the long-suffering with which he endures the vessels of wrath fitted to destruction. Long did he wait with the corrupted generations before the flood. Long did he wait with the guilty citizens of Sodom. Long did he wait with the hardened murderers of Christ. Long does he still wait with the unbelieving sinner. It is not that the guilt of the past is overlooked, for God hath already sharpened the point of his glittering spear, and lifted high his sword for the blow of vengeance, while every old provocation is fresh in his view, and a thousand new ones are calling on him to strike. It is because he is "full of compassion;" "not willing that any one should perish, but that all should come to repentance." Who can measure, and O! who will despise the riches of his goodness and forbearance and long suffering?

4. God remembers the wickedness of the sinner. *How fearful then the retribution, which awaits the sinner at the final judgment.* In that day, God will execute his threatenings, and inflict the righteous penalties of the law. And it will not be merely for a few of the sinner's transgressions, that vengeance will then fall upon him. There will not be a punishment for a part of his guilt, while the rest is forgotten. Every sin has been registered. God remembers

them all. The horrid catalogue is produced. The trembling sinner is overwhelmed with consternation. While he lived, he saw himself continually surrounded by mercies and favors and acts of goodness, and he did not believe that God was so strict to mark iniquity; he saw that his sins faded from the memory of his companions, they were banished from his own recollections in the hurry of worldly cares and worldly pleasures, and he vainly imagined that God was altogether such an one as himself; he saw that vengeance against an evil work was not speedily executed, and he said in his heart, "God hideth his face, he forgetteth;" and thus, after his hard and impenitent heart, he went on in his own chosen way;—but he was constantly treasuring up wrath against the day of wrath. And now he discovers, that the eye of God was all the while upon him. Frightful multitudes of sins long forgotten, but never repented, now stare him in the face. God hath ever remembered them, and on this awful day conscience wakes from her treacherous fatal sleep to name them in the "pale delinquent's private ear." Not one unholy deed, not one idle word, not one wicked thought, nor wrong desire remains untold. Here are the sins of his childhood, the sins of his youth, the sins of his manhood, the sins of his old age. Here are the sins which he concealed in darkness, the sins which he buried in the secrecy of his heart; here are the smallest as well as the greatest of his sins,—all, all remembered, and published—and more appalling still, all to be punished! Fearful is his retribution. "Behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire." "Who may abide the day of his coming? who shall stand when he appeareth?"

Finally, God remembers the wickedness of the sinner. *How inconsiderate, then, is every man, who is living in sin.*

The inconsiderateness of sinners is particularly mentioned in the text; "and they consider not in their hearts, that I remember all their wickedness." God judgeth of them very differently from their fellow men, for he remembers all their sins, but *they consider it not.* God is hindered only by his infinite compassion and forbearance from instantly pouring out upon them the vials of his wrath, for he remembers all their sins, but *they consider it not.* "O! that they *would consider* their latter end." "*Consider,* ye that forget God." Consider, *how you appear in his sight.* In the view of man, your appearance may be altogether fair. You have turned aside from your secular business on the holy sabbath. You have come to the sanctuary of the Lord, and here you sit with sober and respectful attention. To the eye of man all seems well. But God is here, his eye searcheth his house, and he remembers all your sins, and the whole accumulated guilt of your life lies fully open before him. Does your own heart condemn you, as you think of this, and do you begin to shrink from his penetrating and pervading look? Remember that God is greater than your heart, and knoweth all things. Darker than you can conceive appears your picture; many a line and shade is drawn, of which you perhaps think not, charging you with some forbidden deed, some goodness slighted, some opportunity lost, some mercy abused, some judgment disregarded.

Consider again, *that God is angry with you every day.* He changes not. While you live without repentance, your sins provoke him to anger, to that anger in which a fire is kindled that shall burn to the lowest hell. Last night you sinned against God; you retired to your bed, and slept; and *you* have perhaps forgotten your sin. But God hath not forgotten it; he remembers it as he looks upon you in your seat to-day, and he is angry with you. Last sabbath

perhaps you sinned against God, and provoked his anger; you went to the labors of the week, and *you* probably have *forgotten* it. But God has not forgotten it, he has remembered it through every moment, and he remembers it to-day as he looks on you, and to-day he is angry with you. No matter when, how long ago you kindled his anger by a sin; a thousand years with him are as one day, and for that sin he is angry with you now.

Consider, that *it is the mere forbearance of your angered and insulted God, which preserves you from being plunged into the gulf of endless despair.* You walk on the outer brink of a tremendous precipice; even now your feet stand on the slippery place. Sinners fall on your right hand and your left. You are supported only by the forbearance of God. Every other attribute of Omnipotence is armed and arrayed against you. Shortly even this shall cease to defend you.

Consider *the retribution that awaits you, when there will be no eye to pity, no arm to save.* Your sins are recorded and remembered by God. Do you know, how many now swell the list? Have you taken careful notice, so that you are prepared to answer every charge, and are you sure there will be none brought which you do not expect? Are you not rapidly multiplying the charges to be produced against you at the day of judgment? How will you escape the ruin that threatens to destroy your soul? Listen to the voice of infallible truth; listen to the voice of everlasting love, "Consider in your hearts, that I remember all your wickedness,"—consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon."

THE VALUE OF MENTAL PHILOSOPHY TO THE MINISTER OF THE GOSPEL.*

By Mental Philosophy is understood a scientific classification of the almost infinitely diversified phenomena of the human mind, reducing them by the Baconian method to their general laws. Some have denied to such classification the name of Philosophy. In the last century the author of the work entitled *Ancient Metaphysics* pronounced such philosophy to be no philosophy at all, but mere natural history; and more recently it has been affirmed, that a Baconian classification results in nothing but a "shallow empiricism," a "superficial phenomenology," a mere putting together of like appearances in artificial parcels, which "no better merits the name of philosophy or metaphysics, than the work of a gardener, when he folds his carrot seeds in a brown paper, and his cucumber seeds in a yellow one." This, however, is a grossly false representation; all the real science that now exists, respecting actual matter or actual mind, consists wholly of just such generalization and classification, and in no other way will any real science ever be formed, unless the very powers of the human mind are themselves altered.

*This article is the substance of an address, delivered at the Theological Institute, East Windsor, Ct., Aug. 19, 1842, and published in the Christian Review for December.

The laws of mind, as those of matter, must be ascertained by induction from observed facts. The student must carefully notice his own thoughts and feelings ; he must observe also the operations of other minds ; he may likewise admit, as in the various physical, sciences the evidence of testimony. And here the testimony of the Bible must be received as the highest and best testimony. There never can be any real discrepancy between the evidence of the Bible respecting the powers and capacities of the soul, and the evidence of consciousness. But a man's *supposed* consciousness is not always his *actual* consciousness ; the real processes in his mind may be quite different from what he honestly affirms them to be. The power of accurate self-inspection is a rare attainment. Writers perpetually appeal to their own consciousness as proving the doctrines they advance, or disproving doctrines they oppose ; and yet in so doing they often do nothing but proclaim to the world their imperfect skill in the much vaunted work of inspecting consciousness. While most persons overlook what certainly is there, some profess to have seen what certainly is not there, and so remind us of the optic powers of Squire McFingal.

> "No block in old Dodona's grove
> Could ever more orac'lar prove.
> Not only saw he all that was,
> But much that never came to pass;
> Whereby all prophets far outwent he,
> Though former days produced a plenty;
> For any man with half an eye
> What stands before him may espy,
> But optics sharp it needs, I ween,
> To see what is not to be seen."

By what name the study shall be designated is of minor consequence. Things are best called by their right names. Yet, if a man will only hold fast to correct notions of the

object and method, he may term this philosophy what he chooses; anthropology, or psychology, or pneumatology, or phrenology, or ontology, mental science, or metaphysics, or spiritualism, or transcendentalism. Under some of these names men have, indeed, propounded the wildest fancies and grossest absurdities, losing sight both of the object and the method of all true philosophy. Yet in the midst of what is most ridiculous and even pernicious, some useful truths may be embraced; and the genuine philosopher is a universal observer and free eclectic; not that a wise man would choose to hunt among rubbish, or plunge into bogs and fens, as being the way to get at truth; but he would not reject a truth because first found in a mass of error and nonsense, any more than a miser would throw away a diamond or a pearl, because first seen in a heap of trash or filth. The bee may extract honey from other substances, besides beautiful and fragrant flowers. Nevertheless, it is matter of regret, when any student mistakes the proper object and method of this pursuit. Some there are who seem to believe that the way of true philosophy lies wholly or chiefly in such business as making magnetic passes upon nervous hypochondriacs, sticking pins in the flesh of somnambulists, and sending clairvoyants to explore the inside of a sick man. Others imagine it to lie in measuring the hard and empty skulls of the dead, or manipulating blindfolded upon "living receptacles for brains," which, if not softer, are yet sometimes scarcely less empty. The efforts of the phrenologist and mesmeriser, however, may be expected to contribute something to the advancement of science, because they professedly notice and record actual phenomena. It is a skepticism as irrational as the most vulgar credulity, to assume that nature may not, under new observations and experiments, disclose secrets hitherto locked fast in her own bosom. Every phenomenon that actually occurs, pertaining to the mind, by

whatever means produced, or in whatever way presented to observation, will find its place in a true and complete philosophy. Hence of all mistakes, the greatest and worst is made by those, who scout the "servile work of observing phenomena," and expect to solve the highest problems of philosophy by mere Platonic meditations. The disciple of this school, although he pompously boasts of elevating the reason above the senses and imagination, is from necessity a mere dreamer of dreams, which he himself must not deign to interpret or even notice, because these very dreams are, after all, nothing but bare phenomena; not inaptly therefore has he been compared to a sea-bird called the *loon*, "that will sit all day long by the edge of a fog-bank, gazing tranquilly and transcendentally at nothing." His fundamental principle, if really followed out, would substitute in the place of all science a mass of shadowy fictions or most profound nonsense. To be consistent with such a principle, a man must literally comply with the advice of the Arabian mystic, Tophacil; who "recommends to the philosopher that wishes to rise to the intuition of the truth, to imitate the circular motion of the stars, in order to bring on a *giddiness*, that may efface from his mind every recollection of the world of phenomena,"—for, says he, "in this state of isolation, the intelligence of man, freed from all material obstacles, finds itself in direct communication with God." We have seen, we think, now and then a fledgeling of philosophy entering upon these gyrations in the clouds, with "deep-felt hopes" of attaining unto the lofty intuitions. How many of the circuitous movements are requisite to carry a poor sensuous mortal up to "the absolute being," to "the primary principle of all things," is not told us; but it has been made too manifest that a few sweeps are sufficient to bring both the understanding and the reason very near

to what Hegel declares that absolute being or principle to be, viz., "almost the nihility of existence."

In speaking of the value of mental philosophy to the minister of the gospel, it would be pertinent to notice *the discipline it affords.* Much might justly be said of its utility, considered merely as a study holding a place among other studies in a system of liberal education, and furnishing a discipline specially needful to the minister. Easy would it be to show its happy influence in invigorating the powers of reflection and analysis; in checking dogmatism on the one hand, and preserving from skepticism on the other; in fostering an earnest reverence for truth and a salutary fear of error; in promoting a knowledge of one's self, and imparting, beyond all other studies, the principles of practical wisdom. All this must now be omitted; but there is one point of view we must not here pass by; one the more important to notice, because, while it illustrates the value, it also partially exhibits the delightful and thrilling interest of the study; and it is but ill treatment towards the science, a virtual injustice, if we overlook its sweets and pleasures, in our haste to count and measure its utilities; although doing so might be said to accord with the spirit of our age, by many condemned as a mere mechanical and gain-computing age, so miserly and selfish throughout, that men now seek and "love the truth herself, for her dowry rather than her beauty."

Mental philosophy affords the minister a fitting discipline, as it peculiarly elevates and ennobles the thoughts. In the humblest departments of physical science, while considering the lowest forms of animal life and smallest atoms of inorganic matter, the mind may be elevated, and the philosopher may look "through nature up to nature's God." But this study peculiarly fosters a tone of lofty contemplation. After following the astronomer to the outer circle of his discov-

eries, admiring the order, the beauty, the vastness, the sublimity of the countless worlds, the student returns into himself, and meets a far greater wonder in his own soul; which perceives all these worlds and wonders of a vast expanse, stretching every way beyond all measurable dimensions; which, itself occupying no space, does yet take in the contents and accidents of all space. After learning with admiration the curious properties and laws of matter, with higher admiration he finds a lord and master of the material world in the mind, which subjects to itself every object animate and inanimate, making the winds, the waves, fire, steam, the lightning itself, all the elements and all the most terrific energies of nature, subservient to its own wishes. He contemplates its amazing capacities for happiness and misery, such that there is no conceivable ecstasy of delight, but there may be a delight more ecstatic, and no conceivable pang of distress, but there may be a distress more keen. He meditates upon the fearful powers of memory and conscience; the strange, resistless sway of habit; the appalling effects of passion. He ponders the mind's origin and its destiny, springing from the breath of God, and appointed to an eternal existence with its high capacities and overwhelmning responsibilities. How can he help exclaiming, "I am fearfully and wonderfully made!" What object so truly vast as the immortal mind,

> * * * "Which holds on its glorious course,
> When that of nature ends?

Well did one of the Fathers say, "there is but one object greater than the soul; and that is the soul's Creator." Thus does this philosophy carry the student quite beyond those, who

> "Travel [outward] nature up
> To the sharp peak of her sublimest height,
> And tell us whence the stars."

Awe-struck by the majesty of the visible heavens and the amazing discoveries of the telescope, every one cries out "an undevout astronomer is mad;" but truly a more hopeless insanity possesses an undevout metaphysician; for, in scanning the mysteries of the human soul, he has a study more fully suited to excite a tone of lofty spiritual feeling; and it is in the wonders of that unknown something, which in all languages is most significantly termed *I, me, myself*, rather than in the wonders of an external universe, that a man may find the highest and most affecting proof of the power, goodness, and holiness of God.

In unfolding the value of mental philosophy to the minister of the gospel, the benefits he may gain from it in his capacity of *theologian*, come very prominently into view. Some of its advantages to the theologian may be seen by merely glancing at its comprehensive nature. A modern well known writer has, with obvious correctness, presented it as comprehending, in its full scope, four grand branches; 1st. The physiology of the mind, or psychology, which contemplates the mental phenomena merely as so many actual occurrences, or matters of fact, and inquires simply what they are, and under what laws they come into existence; 2dly. Moral philosophy, or ethics, which contemplates the mental phenomena as being right or wrong, good or bad, virtuous or vicious, in their character, and inquires after the rules of duty and moral obligation; 3dly. Political philosophy, which contemplates the mental phenomena as affecting minds united in a common society, and inquires what civil regulations are wise and wholesome; and 4thly. Natural theology, which contemplates the phenomena as related to the attributes and government of the Creator, so far as the light of nature makes them known. There is no reason for limiting the fourth branch to such views of our relations to God, as may be obtained by the mere light of nature;

it properly extends to such, also, as are furnished by revelation; and therefore the whole science of theology, both natural and revealed, is but a part of the great science of mind. Christian theology is indeed the highest and noblest part, the top-stone of the magnificent structure; but if the minister would be a thorough and accomplished theologian, he must properly understand the other parts. The principles of psychology must evidently lie among his foundation-stones. To expect a full and just theology, without aid from this, as an elementary science, would be as preposterous as to expect an enlarged astronomy without geometry, or the highest method of fluxions without an algebra or arithmetic. The decision of a single question in psychology may affect a whole system of faith or morals. Hence a false philosophy may ruin a man's theology.

This very consideration, however, has led some excellent persons to deplore all connection of theology with mental science. Appealing to ecclesiastical history for the fact that the grossest errors ever propagated have had their origin and their support chiefly in some false philosophical dogma, they make the sweeping inference, that theology and philosophy are by nature repugnant; that harmony between them must involve heresy; and that if a man would not be an infidel or worse, he must know none of the philosophers, and nothing of their science; he must discard Locke, and Reid, and Edwards, along with Coleridge, and Kant, and Cabanis; he must abominate the whole race of metaphysicians, English, Scotch, French, German and American, and even eschew the teachings of his own observation and consciousness. Now the fact affirmed in this assault upon the science is not disputed. In the primitive age, as soon as Christianity numbered among its converts men imbued with the learning of the Greeks, the gospel began to be adulterated by admixtures of the gentile wisdom. The dogmas of a pagan

philosophy were combined with the word of God. Gnosticism and Platonism were soon embosomed in the church. In every age since, prevalent errors in the faith of the church, or the creed of her doctors, have resulted from prevalent errors in philosophy. In this sense, it is true, that metaphysics have engendered the greatest heresies. What Tertullian remarked sixteen hundred years ago, we may repeat now, *ipsæ denique hæreses a philosophia subornantur*. But the melancholy fact only justifies an inference the very opposite of that drawn by the contemners and rejecters of mental science.

Not only does this fact show that a correct mental philosophy is important to secure the minister himself from a perverted theology; it also declares his absolute need of such knowledge, in order to defend the faith from the corruptions of "science falsely so called." When a subtle opposer of the gospel entrenches himself in positions furnished by a groundless system of metaphysics, and distorts and discolors the truth by the illusions of a vain philosophy, what better defence, what more triumphant vindication, can there be, than to unmask and lay bare that philosophy, to search and sift that metaphysical system, and expose to the world its emptiness, or its crudities and monstrosities? Thus, when Pelagius assailed the doctrines of grace, and boldly denounced them as inconsistent with man's accountability, Augustine rendered a high service to religion by demonstrating the falseness and puerility of the Pelagian philosophy. So, when a long series of writers, from Arminius down to Whitby, had endeavored to heap discredit on the same doctrines, as at variance with the freedom of the human will, Jonathan Edwards did just the best thing that could have been done for the cause of religion, by demolishing the whole scheme of Arminian metaphysics. And it was his skill in mental science, his acuteness and discrimination

in analyzing complex thoughts and feelings, which enabled him to lay open, as he did under a resistless splendor of light, the tissues of nonsense, absurdity and contradiction, which these theologians had intertangled in a complicated snarl. It was this very science which specially qualified him to walk up to the highest and best fortified strong-holds of the enemy, fortresses on which the labor of years had been expended in the erecting and strengthening, and to prostrate them at a blow; tumbling them over and crushing them as a giant would a baby-house: or, to use the illustration of an English writer, scattering them to the winds, as the musketry of a regiment would disperse the occupants and the accumulated contents of some dark old rookery.

If the grand doctrines of the gospel are now again endangered by the speculations of a new philosophy, or of that same antiquated philosophy in a modern dress, (*idem, habitu mutato*), this is no reason for discarding mental science. Let the advocates and apologists for error never be able to speak of the firmest adherents to the orthodox theology as opposed to research and progress in the study of the mind. As a renowned master in theology wrote nearly a century ago, "There is no need that the strict philosophic truth should be at all concealed from men; no danger in contemplation and *profound discovery in these things.*" As a venerated living teacher has said, "On this subject, especially, *smattering is to be deprecated.*" Let those apologists and advocates penetrate as far as they please into what they announce as a newly discovered territory; and let the defenders of the primitive faith pursue them fearlessly, and see whether it be *terra firma*, or some mere *fairy-land*, or *fog-land*. If it be "a murky or misty region," carry the blazing torch of demonstrated truth into every cloudy cave and den; encompass every fastness where error lurks, and

pour in the fire of a burning logic. The surest way to get protection from the open, and especially the secret ravages of a mischievous beast, is to hunt him down in his own lair.

But here it is again objected, these studies generate a metaphysical theology. Much clamor there has been about metaphysical theology, and senseless, too, coming from persons who know not whereof they affirm; as if a metaphysical theology must necessarily be a wide ocean of unsettled and floating points, or an arid waste of barren abstractions, or a thick jungle of dark and knotty questions. This misapprehension, however, may now be passed by, in order to remark, that a pure Christian theology, derived legitimately from the Bible, is what *we* would have. But for such a theology, a knowledge of the laws of the mind is a most important preparation. Some of the most important doctrines and precepts of Christianity have exclusive reference to mental tendencies, exercises and changes. Among the prominent topics in a *Christian* theology, are the nature and necessity of repentance and faith; the origin, nature and extent of depravity; the characteristics and consequences of sin; the origin and progress of sanctification; the nature of true holiness or virtue; the evidences of piety, the graces which are the fruit of the Spirit. On these topics the Bible teaches nothing but what harmonizes perfectly with every fact and truth which can be ascertained by consciousness and observation. He, therefore, who has the most enlarged and most exact acquaintance with such truths and facts, will be the best guarded against mistakes in examining the relations and connections of the topics just named; the most likely to apprehend the real meaning of the scriptural representations; and, of course, the best prepared to obtain the true biblical theology.

This suggests another consideration, which further evinces the value of a correct mental science. Every man's in-

terpretation of certain passages will inevitably take a coloring from his previous views in mental philosophy; and the result of incorrect views may be an utter perversion of the gospel. The remedy for this will not be obtained by enjoining a profound ignorance of the science, under the mistaken idea, that to interpret in such darkness will best secure impartiality. For, in the first place, no man can come to the work of interpretation entirely destitute of notions on the subjects of mental science. One of the lay-preachers under John Wesley, being on a certain occasion asked if he could read the Bible, is said to have answered, "O! no; mother reads, and I 'splains and 'spounds." A man as illiterate as that explainer and expounder would bring to the work some notions respecting mental powers and acts. Nor will any injunctions *to keep free from preconceptions* eradicate one's previous notions, whether he is ignorant or learned; and the only remedy for wrong ideas is to displace them by more full and correct science. In the second place, if a man could be divested and actually should be divested of all such notions, he would by that very means be rendered incapable of understanding the most important passages of the Bible. Who could possibly understand any one of the passages which speak of faith, if he were perfectly destitute of previous notions respecting the acts or feelings of mind involved in belief or assent to a proposition? And who, without having also some previous notions respecting the mental exercise called *hope*, and the mental process called *sight*, could put any intelligible meaning upon that acute and beautiful definition given by Paul, "Faith is the substance of things hoped for, and the evidence of things not seen?" Here, however, let us guard against misapprehension. By no means would we commend that infidel proceeding, which first builds a system of doctrines by human reason, and then forces the Scriptures to

conform to that system. The word of God is not to be crushed and broken to pieces by the machinery of man's logic, in order to reduce its statements to the form and measure of a preconceived philosophy; the seed of heavenly truth is not to be ground over and comminuted with the leaven and spices of worldly wisdom; by such a process the bread of life may be changed into a preparation as fatal as the poison of asps. Most impious and presumptuous is it to construct by philosophy a Procrustean frame, and stretch and trim the Bible to make it coincident and conterminous therewith. Yet we insist, that a man's interpretation of the Bible will inevitably be influenced by his previous views of the human mind, and hence it is unspeakably important, that those views should be correctly formed in the fear and love of God; for that philosophy which does not harmonize with the Bible must be false.

In order to be a sound theologian, scarcely any intellectual trait is more essential than caution in distinguishing between ascertained facts and speculative modes of explaining facts. The man who has the most full and accurate knowledge of the mind is the very man who will best make such discrimination; while just in proportion as a man is destitute of such knowledge, will be his danger of being beguiled by a deceitful philosophy, which palms off mere hypotheses for facts, or what is as bad, and in theology more common, explains away facts which are nominally admitted. One of the most frequent modes of introducing a false theology is to attach to received terms an explanation, which really abandons the thing, although it retains the name. No enemies of religion do more mischief than a class of men, who may be called miners under the mask of orthodoxy, whose ostensible creed seems to include the evangelical doctrines, but whose real belief involves a full denial of them. While the very foundations of Christian godliness are thus sapped, we

may be told that the grand facts of the gospel are still maintained. When, however, a man affirms, "I hold to the great revealed fact of Christ's divinity," and yet, in explaining that divinity, makes it consist merely in miraculous endowments, received from God, we contend that he does not hold to the revealed fact; he puts in its place his own fancy; he, in truth, believes only what is wholly at variance with the inspired testimony. Some say, "only let a man adhere to the grand facts of the gospel, and we will not quarrel with his philosophy." This is very well, provided the philosophy be consistent with the facts; but if a theologian proclaims a philosophy which really subverts those facts, then fidelity to the truth and to the souls of men, requires us to expose that philosophy as false and pernicious.

Here it should be specially observed, that some revealed facts are really the explanations of other revealed facts; and we are bound to receive the *facts explanatory*, as well as the *facts explained*. What the Bible states, for example, respecting the nature of regeneration, is mere matter of fact; and yet it is also the philosophical or metaphysical explanation of the manner in which Christians are renewed. What the Bible teaches respecting the nature of the atonement consists of a mere statement of facts; but these facts nevertheless form a philosophical explanation of the manner in which Christ saves the sinner. The theologian who admits as a fact, that Christians are regenerated, but rejects the scriptural account of the nature of regeneration, or admits as a fact, that the sinner is saved by Christ, and yet rejects the scriptural account of the nature of the atonement, as truly puts his own reason above the Bible, as if he utterly denied that men are regenerated or are saved by Christ. A theory, falsifying the scriptural mode of regeneration or the scriptural mode of atonement, is as perfectly repugnant to the facts of the gospel, as a bare-faced rejection of those

doctrines; and the propagation of such a theory may be far more fatal to religion. Dr. Channing, at one period, at least, acknowledged Jesus to be the Savior of sinners; but he supposed the mode to be simply by instruction and example; and with an audacity truly shocking, he denounced the evangelical notion of the atonement as making the cross of Christ "the great central gallows of the universe."

These remarks remind us of the illusive influence of mere names and terms, and of the value of an exact mental philosophy in helping to raise the theologian above it. In all disputes, those on religious subjects not excepted, much of the argument often consists in what has been very aptly called, "the logic of odious appellations." To deal out opprobrious epithets is an easy thing, requiring little learning and less talents; saving both time and thought; more instantly efficacious, too, than the soundest reasoning; for an argument moves no one until it is understood; while some persons may be filled with a frenzy of opposition to an opinion or doctrine by the mere hearing of a bad name applied to it, very much as some dogs may be made to run and bark at nothing, if the master only cries out and points away with his finger, as if there were a wolf or a villain in the field. Often the theological welkin has rung with tumultuous sounds, as sect has encountered sect, and party answered party, with thick volleys of these empty explosions. It is as if mount Ebal were set over against mount Ebal, and the divided hosts of the church gathered on one and on the other, to pour out cursings from both mounts with no blessing. At different periods in ecclesiastical history, different alarm-cries have echoed around, like the voice of deep calling unto deep, with the noise of many waters. The theologian must get planted on the truth, with such a foothold that he shall not be driven from it, nor made ashamed of it, nor afraid of it by any form or fury of an idle warfare of breath and sound. And in

this respect, suitable attainments in mental philosophy will be of special service, as helping him to distinguish form from substance, a mere name from a real thing; to say intelligently, *res, non verba quæso.*

Such attainments, it may be further remarked, will involve a knowledge of the difference between names and things in those very instances which are most of all important to the theologian. For scarcely is there a more prolific source of puerilities, paradoxes, sophisms and dangerous errors in theology, than the confounding together of very different things, under such terms as *power, cause, law*, and the like. A striking example is found in the following sentence from a recent work, very benevolently intended by the author to rescue the church and the world from the blighting effects of Edwards' Treatise on the Will. "In the physical world law reigns; in the moral world, law is violated." Here, under the term *law*, are confounded two things, *toto cœlo* different. The only law which is violated in the moral world, is some rule or command addressed to an intelligent mind; and law, in such a sense, the *literal* sense of the term, does not reign in the physical world; it has nothing to do with the physical world; for law in the physical world is not a command or a rule of duty addressed to intelligence and choice, but merely a statement of a general fact, asserting what actually does take place; and law, in this sense, the *figurative* sense of the term, is not violated in the moral world, but reigns unviolated, as uniformly and as perfectly as it does in the physical. Thus gross confusions may result from merely overlooking the difference between a name and a thing. By the force of such confusion, concentrated in the brevity of a proverb, men may imagine themselves to have gathered into that sententious brevity a resistless demonstration; but the reasoning brings to mind certain lines of Cowper:

> "Where others toil with philosophic force,
> Their nimble nonsense takes a shorter course;
> Flings at your head conviction in the lump,
> And gains remote conclusions at a jump."

Here, it ought also to be urged, that it is a correct mental philosophy alone, which shows what sort of knowledge respecting laws of nature, and respecting powers and causes, really lies within human reach. Nothing but perplexity and error in theology, as in every other study, will result from imagining that human science can ever, in any thing except pure deductions from hypothetic definitions, go beyond a Baconian classification of actual phenomena.

This classification, based on a peculiar variety or species of resemblance, constitutes the true philosophy; a classification which arranges under a common head various phenomena, on the ground of their being all effects of one cause. Newton's discovery of the great law of gravitation is merely such a classification, combining under a general term a vast multitude of analogous effects. The term gravitation is often used, it is true, as if we had, in adopting it, grasped a *recondite cause*, and obtained a grand explanation why the apple falls to the ground, and the earth tends to the sun; and yet the whole amount of the explanation is a bare statement that both phenomena are effects of the same cause; the cause itself is something perfectly unknown to us, except as we instinctively and irresistibly believe the unknown something to exist, and to be the cause of these analogous effects. The same is true of every other term employed to designate a law of nature. Philosophy can go no deeper. Much ado men may perhaps make about powers and "forces," and "energizing causes," the "vital dynamics," and "the ultimate causes of all being;" but the whole is a mere obfuscation; they may raise a fog and mist, possibly a miasma; at the best, nothing but a great darkness, brooding upon the

face of all things; the most brilliant genius may send his most perspicacious search into this, by some considered, all-comprising ocean of the absolute, the only true and real; but he will find it every where an empty profound; long and loudly may he call for the voices and forms of wisdom to come out of it, but it will be like the mightiest magician, when his spell is broken; for he calleth in vain; not a spirit peeps or mutters in reply, in all the "vasty deep." Whatever amount of knowledge may ever be acquired respecting laws and causes, it will be of the kind above specified. The only causes which human science will develop, are such as some have chosen to term *physical* causes, in distinction from *efficient*. The only dependence of one created thing upon another, which man can ever discover, is their actual connection and conjunction. He will only know, to express it algebraically, that the phenomenon a is conjoined, in the operations of matter or mind, with the phenomenon x, so that in those operations, the one is the appointed forerunner to the other, or in the phrase of the younger Edwards, "the stated antecedent."

> "There are minds, prophetic hope may trust,
> That slumber yet in uncreated dust,
> Ordained to light with intellectual day
> The mazy wheels of nature as they play."

Yet no light of intellectual day can ever carry *man's* discoveries beyond a discovery of the actual conjunctions of things. Philosophy, when advanced to her *ultima thule*, will leave man's information respecting causation amounting simply to this, that one phenomenon is adapted to produce another by an inscrutable fitness originating in the will of the Creator;

> * * * "in the high will of Heaven
> Which fixes all; makes adamant of air,
> Or air of adamant; makes all of nought,
> Or nought of all."

Thus we may see how deep in our mental constitution is laid the foundation for the idea of a God. Every observed change instantly and irresistibly awakens the inquiry, what caused that change? No sooner does discovery give an answer, than the same irresistible instinct then further demands, why does that discovered cause produce that effect? And if another discovery brings to view a third phenomenon or fact, as the reason, the question still again recurs, why does this phenomenon produce such an effect? And thus, by an irresistible procedure, the mind runs up to a point where the only answer to its question is, "an infinite Almighty will is the cause." This probably is what certain advocates of a so called "spiritual philosophy" term an "internal finding;" and when they decry all our labored demonstrations in natural theology, our "Paley arguments," and "Bridgewater Treatises," pronouncing them nothing but "warehouse collections of mere physical facts," of things visible and tangible, which the *senses* can perceive, and the *understanding* perhaps count and label, but which they insist are all mute as the grave respecting a God, until the pure *reason* within reveals the "idea of the Infinite," and thus intuition first makes known the very Deity which "sensuous philosophers" pretend to demonstrate; the whole meaning of all this, when winnowed out, is simply what we have above stated; if there were not that instinctive procedure of the mind, demanding a cause for every observed change, and a cause for every connection of a phenomenon with the phenomenon it produces, there could be no external evidence of the existence of a God. However novel this truth may have seemed to those who have uttered it with such oracular obscurity, and with so much "pomp and circumstance," and to those who have listened to the utterance with such a gape of admiration, it is nothing new to the defenders of those despised demonstrations; nor was it hidden

from the authors of them; it was the very ground and inducement for their labor. Had not Paley, and good father Ray, and old Socrates, too, known and felt that *transcending* by which the soul goes over and beyond phenomena witnessed, to inquire after and believe in a cause why the phenomena exist, and exist in one precise manner rather than another, they never would have thought of selecting and arranging, as the Greek philosopher did, more than two thousand years ago, those interesting facts which so clearly indicate to the human mind a designing author of nature. But as the most familiar and beautiful object, viewed through a dark or foggy atmosphere, is often transformed into some strange, distorted prodigy, so this well known truth, being to some seers encompassed with a singular haze, is virtually to them a great misshappen falsehood; for they take it as involving the notion, that God's existence and attributes cannot be proved by the argument which, from effects seen, infers an unseen cause; and thus they put themselves into such a predicament of philosophy, that they never can, without an equivocation or a mental reservation, either exclaim with David, "the heavens declare the glory of God, and the firmament showeth his handy work," or affirm with Paul, "the invisible things of God, even his eternal power and godhead, are clearly seen from the creation of the world, being understood by the things that are made."

> "The *true* philosophy, baptized
> In the pure fountain of eternal love,
> Has eyes indeed; and viewing all she sees,
> As meant to indicate a God to man,
> Gives Him his praise, and forfeits not her own."

In the moving orbs of heaven she reads

> "Fair hieroglyphics of his peerless power,
> Marks how the labyrinthian turns they take,

Their circles intricate and mystic maze,
Weave the grand cypher of Omnipotence ;
To gods how great ! how legible to man ! "

But to return ; a correct mental philosophy shows the limits of our knowledge respecting causation and power. And a just apprehension on this single point opens sun-light upon the darkest of the dark places in theology, for it grasps the distinction between uncreated, independent power and all power that is created. Respecting the power of God, in either the highest or the lowest degree of its exercise, the human mind knows simply and only this, that *God wills*, and *the thing willed takes place*. God said, " Let there be light, and light was." His power, in its very nature, is omnipotence. In the language of Dr. Stephen West, " we know not what agency there is of the Deity besides the exercises of his will ; nor what power he puts forth more than willing." Respecting power in a creature, whether animate or inanimate, material or spiritual, or a compound of both, the human mind knows simply this, that there is belonging to that creature a fitness or adaptedness to receive from an appropriate cause, either internal or external, some change in itself, or to produce, as an appropriate cause, a change in something else ; a fitness or adaptedness, both originated and sustained by the will of God, and constituting the peculiar *nature* of each creature, whether a stone, a tree, a snail, a man, or a seraph. Thus philosophically, as well as poetically, it is true that

" The Lord of all, himself through all diffused,
Sustains, and is the life of all that lives ;
Nature is but a name for an effect,
Whose cause is God. *He* feeds the sacred fire,
By which the mighty process is maintained."

God's volition is the ultimate cause, which, in a way wholly inscrutable to man, unites phenomenon to phenome-

non, effect to cause, and property to essence, in both the material and the spiritual creation. Man's volition, in its highest exercise, is one of the various phenomena of the spiritual creation, and whatever real connection it has with any other phenomenon produced by it, concomitant or subsequent, that connection must have been somehow constituted by the divine will. Had not, for example, God's omnipotent will established a certain connection between the mental volitions and the nerves and muscles of the body, a man could not move his leg or his arm by volition, any more than he could by volition hurl the Alleghanies and the Andes into the Pacific Ocean, or fling the earth into the centre of the sun. And had not the same Almighty will established a certain connection between the volitions and that something or other (whatever it is, antecedent or concomitant,) which produces them, a man could not have a volition any more than he could annihilate the existing universe, or create another as vast and splendid. No matter what particular theory or fancy any one may adopt respecting the actual cause of his volition; its connection with its cause, *whatever that cause may be*, must be derived from the will of Him in whom we live and move and have our being.

It is an eminent advantage of correct mental science, that it forces us to notice the limits of human knowledge. Thus it teaches us to receive truths which stand to each other in such a relation as, by their seeming repugnance, to constitute mysteries. When two truths hold this correlation, if either of them is rejected, the other becomes a falsehood; for example, God's omnipresence in all things, and his distinct objective existence independent of all things; the unity and plurality of the God-head; the absolute dependence, and the entire accountability of man. Superficial reasoning may renounce one or the other for the apparent contradiction, but a profound philosophy embraces

both as essential truth. It may be worthy of remark here, that every actually existing object, the mere insect, the spire of grass, the dew-drop, the microscopic animalculæ dwelling in it, involves a contradiction truly analogous to that which a haughty rationalism charges upon the Trinity; for, as the French philosopher, Cousin, generalizes it, (and few of that Frenchman's obscure abstractions embosom as much good meaning), "Reality is the simultaneity of unity and plurality;" and it may be added, that all the contradictoriness which proud hearts have found in other evangelical doctrines, is but the actual co-existence of properties or acts seemingly repugnant; yet seeming so only in consequence of some groundless prejudice or accidental association. It is a striking remark of Mr. Townsend, the very sensible writer on Mesmerism, as just as it is striking; "All intelligence that is not *limited* is God; and, in the force of the *restrictions* which *confine* the creature (paradoxical as it may sound), consist the independence of its action and the *liberty of its will*." There is a kindred affirmation, with more beauty in it, by the evangelical Tholuck, whose piety and love of truth have shone amid the surrounding gloom of infidelity, almost as if the star of Bethlehem had risen upon Egyptian darkness; "True freedom," says Tholuck, "exists only where there is necessity, as true humanity only where there is divinity." The moment a man justly apprehends the distinction between created and uncreated power, he discovers the perfect emptiness of those "great swelling words," which have again and again been uttered against all evangelical theology as involving an "iron fatalism;" for then he sees, that, while the *fatum Mohometanum* is a stupid plea for sheer idleness, and the *fatum Stoicum*, an impudent apology for want of feeling, the *fatum Christianum*, if any person chooses to apply such a term and epithet,

(we would not), is merely *that pronouncing and decreeing of* GOD, *by which* HE *ordains all things in infinite wisdom.*

From overlooking this distinction, and losing sight of the essential element of created power, men have advanced very remarkable opinions respecting what is requisite for accountable moral agency. Power of contrary choice without contrary inducement, liberty of indifference, choice before the first choice, self-determination of will, a will which is a person, but which has no nature, and cannot acquire a nature nor possess one a moment, without becoming a thing instead of a person,—these and other notions equally brilliant and profound have been excogitated in the kind endeavor to make the sinner (what every sinner knows God has made him) an accountable agent; and this, too, by those who feel competent to style such men as Calvin, Edwards, Fuller, Bellamy, Hopkins, and Emmons, "blind fatalists," "stubborn bigots," "dwellers in the dark caves of superstition," poor captives, "caught in the cobwebs of their own subtlety," "metaphysical murderers of common sense," "nurses and fondlers of the first-born of absurdities." We recommend a careful study of mental science, because it will help the lover of truth to determine whose doctrine it is which perpetrates the foulest murder upon common sense, and who are the philosophers that have ushered into being, or have nursed and fondled the biggest absurdities. And although it has lately been somewhat in fashion, even within the ostensible ranks of orthodoxy, to speak disparagingly of the just named theologians and metaphysicians, in comparison with modern writers who are professing to bestow upon Calvinists "a more rational and spiritual philosophy," we shall venture to apply here the words of Sir William Temple, in his elegant *Essay on Ancient and Modern Learning;* "Whoever converses much among the old books will be

somewhat hard to please among the new;" and would urge upon our young theologians the exhortation of Whitefield to Rowland Hill; "Do not drop the Bible and the old books."

We shall be expected to notice a somewhat plausible objection, lately much urged against the use of mental science in theology. The objection assumes that the truths of this science are abstractions; stigmatizes the reasoning in which they are employed as abstract, metaphysical reasoning; and asserts that such reasoning is impertinent in theology, because the questions in that study are all questions of fact. In the last century it was often objected to Edwards, as it is in modern times, that he reasoned abstractly and metaphysically; some one in reply once gently hinted, that "the sharp outcry of some men against *abstract reasoning* might be chiefly owing to the *concrete fact* that they had felt, rather more sensibly than personal convenience demanded, a certain power it has in screwing and pinching;" to which we may add, that the keen indignation of such persons against metaphysics naturally reminds us of a felon's zeal against capital punishment;

> "For who can feel the halter draw,
> With approbation of the law."

Without delaying here to show, as we might, that the truths of mental science or metaphysics are not abstractions, more than the truths of theology itself or any other science; and that reasoning from such truths is not abstract reasoning, more than reasoning from other truths; or to demonstrate, as Archbishop Whately has clearly done, that all reasoning is really of one and the same kind; we have a full answer to the whole objection, in this single consideration, viz., that neither facts nor reasoning can have practical utility except as they may be combined together; and that it is only by applying to observed facts the efforts of abstract reasoning

that knowledge is advanced in any branch or department. The most magnificent and most salutary results of science and art are thus effected. In this way alone we have the sublime science of Astronomy, and the splendid art of Navigation. The position of the north star, the inclination of the earth's axis, and the polarity of the magnetic needle are three observed facts; but by what magic could an art of navigation ever be gathered from these bare realities, unless the mind of man were allowed to apply to them its own inventions and reasonings? What would become of the whole science of mechanics, and all those improvements in actual machinery, which have so much augmented the productiveness of labor and capital, if the philosopher might not mingle abstract propositions with material facts? The expansiveness of steam is an observed fact, now contributing immensely to the comfort, and, we hope, to the improvement of mankind; yet what utility would there be in the naked fact, stripped of the relations and connections in which mere reasonings, mere mental abstractions, have been the means of placing it?

We would contend, therefore, in the language of Bishop Butler, "It must be allowed just to join abstract reasonings with the observation of facts, and to argue from such facts as are known to others that are like them." From the great truths directly given by inspiration, other useful truths may be evolved; by comparing one revealed fact with another revealed fact, new, interesting, momentous relations may be discovered. Thus the word of God will be found an exhaustless mine of wisdom. The Bible, doubtless, like the book of nature, is a book to be studied. But do we truly study it, if, with our powers of comparison and inference all shut up in dark imprisonment, we merely take into a thus half-closed understanding the bare historic details, without generalizing them or forming any notion of their far-reach-

ing relations? The theologian assuredly must consider the truths of religion in their relations to each other, and to the truths of other sciences. Nor is it yet too late to adopt the memorable words of John Robinson, in our belief, that "The Lord hath yet more truth to break forth out of his holy word;" not in the sense that any thing will ever be disclosed to subvert the doctrines now received as orthodox and fundamental, but in another very interesting sense, viz., that the truths already seen may infold within their comprehension other truths not yet imagined; as some seeds embosom the germs of those that are to spring from them in successive years.

> "The young narcissus in its bulb compressed
> Cradles a second nestling on its breast,
> In whose fine arms a younger embryon lies,
> Folds its thin leaves and shuts its floret-eyes;
> Grain within grain successive harvests dwell,
> And boundless forests slumber in a shell."

But we must glance at the benefits which the minister, considered as a *preacher*, may derive from a correct philosophy of the mind. He will realize many, in common with the secular orator. Some of these advantages are well asserted in that beautiful fragment of Roman literature, the Dialogue on Oratory, which has been ascribed by different critics to Quintilian, to Tacitus, and to the younger Pliny. A practical knowledge of the laws of mind is the grand secret of the orator's art, whether he wishes to convince the judgment, to persuade to action, or to inflame or subdue the passions. Every just rule of the rhetorician and the logician has its foundation in these laws. But there are reasons that render this science specially necessary to the preacher. Sacred oratory aims at peculiar results, such as secular eloquence never contemplates; results which cannot be secured

without touching springs of human feeling and action, that lie deeper in the soul than those addressed by the ordinary speaker. The grand design of the pulpit is to make men permanently better; to effect the repentance, reformation, sanctification and salvation of sinners. If the pleader at the bar or forum cannot gain his merely temporal object, unless he has learned human nature, not only in its general features, but also in its diversified manifestations, how can the preacher hope to succeed fully in bringing eternal things home to the bosoms of his hearers, without a similar knowledge?

It is by a peculiar system of truths, those which he shall himself gather from the word of God, that the preacher is to operate on his audience. If a full and correct mental philosophy is of moment to aid him in interpretation and in theology, how obviously is it of still greater moment to direct him in communicating to other minds the truth thus obtained, and in bringing it to bear upon men of all classes, so as to exert an appropriate and adequate influence on the intellect, the heart and the conscience.

The responsible position of the preacher, as a public instructor, must not here be overlooked. As the most vital doctrines of religion hold intimate relations to the mental processes and feelings, if the preacher has imperfect, confused, and contradictory notions of the latter, he will be constantly in danger of misrepresenting the former. He cannot communicate and preserve in the community clear, consistent and sound views. The people thus instructed can never be enlightened, discriminating judges of the truth. They will not be indoctrinated, to use a term now too unfashionable. The stream never rises above the fountain. Where a cloud of vagueness rests upon the instructions of the pulpit, spiritual ignorance and weakness will settle upon the people; and the church, although for a while she may

continue nominally orthodox, will ere long be wholly despoiled of her faith. It was thus that the Arminian heresy, then the Unitarian, and finally the German neology, gained ingress into the churches of Massachusetts. At the time of the revival under Whitefield and Tennent, some of the nominally Calvinistic ministers, destitute themselves of accurate and definite views, gave of course but defective and cloudy instructions in their preaching. The people soon lost nearly all discriminating knowledge; orthodox terms sounded in their ears, while error after error was getting lodgment in their minds; until at length, after the writings of Whitby and Taylor had been industriously circulated, Arminianism boldly entered the pulpit. Then the public instructions became still more loose, and the people were soon ready to hear, without a deep shock, the denial of Christ's divinity. The deteriorating process went on; and in 1810, a venerable doctor of divinity, preaching before the Convention of Congregational Ministers, after specifying the doctrines of human depravity, the trinity, the deity of Christ, redemption by his blood, decrees, election, the special operation of the Holy Spirit, and the eternal punishment of the wicked, said, "my individual belief in respect to these points can be of but little importance. *Neque teneo, neque refello.*" A more recent step in this perilous descent was the avowal that the New Testament is not itself a revelation, but merely a fallible record of revelations made by Christ. And at last, in 1841, it was blasphemously declared in the pulpit, and in an ordination sermon, that "Christianity has no creed, except that there is a God;" and that "we never are Christians, until we worship the Father as Jesus did, without a mediator." Such is the melancholy tale of a declension, commencing in the obscure instructions of a ministry nominally orthodox. Such the painful result, in a region where the candle of the Lord once shone with heavenly brightness

and beauty. What matter for devout praise is it, that the Bible, with its distinctive doctrines, yet stands, as from century to century it has stood, an impregnable fortress amid the shocks of theological controversy, and the assaults of infidels, rationalists, and deists. It remains, like some primeval forest, lofty and deep-rooted, still towering to heaven in all its pristine strength and grandeur, although barbarians have toiled for ages in hewing down and plucking up, and boastful cultivators and improvers have sought to cut and trim it into unnatural and fantastic shapes. Thus shall the sacred forest ever abide, and bear fresh leaves for the healing of the nations. We cannot forbear to add the ejaculation, blessed be God that, notwithstanding the apostasies just mentioned, the faith of our Puritan fathers is not banished from the land of their sepulchres.

> "The pilgrim spirit is not dead;
> It walks in the moon's broad light,
> And it watches the bed of the glorious dead
> With the holy stars at night."

But further, there is an adaptation between the truths of inspiration and the powers and susceptibilities of the soul. The true theology is the very best for securing the precise results at which the gospel aims, and for which the work of preaching was divinely appointed. Just as far, therefore, as a more correct and complete mental science tends towards a more correct and complete theology, it also goes to increase the efficiency and success of the preacher. Such science will also greatly strengthen the preacher's personal conviction that there is this adaptation; a circumstance essential in a full stimulus to vigorous effort. Take away his deep conviction that the truths he utters are suited, under the gracious purposes of God, to bring the mind of the hearer to the attitude and action which the Bible enjoins, and you strip him

at once of his chief power in the pulpit. Despisers and haters of evangelical preaching are puzzled and confounded by its astonishing efficacy. Over themselves, when they hear it, despisers and haters though they are, it yet exerts a mysterious influence. Often are they drawn, they know not how or why, to listen to it, even while they quarrel with it, or slander and ridicule it. The secret is, the grand doctrine of Christ crucified, and the doctrines which stand connected with it, are pre-eminently fitted to stir the intellect, and touch the conscience, and move the original sensibilities of the heart. Just in proportion as a man shall rightly understand both the gospel and the human mind, he will be convinced of this. Every true evangelical preacher must to some extent know this; and the more fully he does know and feel it, the more boldly and earnestly he proclaims the doctrines; and conversions, revivals, and growing churches, testify that although the doctrines may be denounced as mere foolishness, or as stumbling blocks, they are, nevertheless, "the wisdom of God, and the power of God."

It detracts nothing from the force of these remarks, that the truths of the gospel prove in fact a savor of death unto death to every sinner, unless there accompany them a demonstration of the Spirit and a power from on high. That Spirit is indeed a sovereign, and worketh after his own way in the soul of man, both to will and to do; and weak things of this world doth he often choose, to confound things that are mighty. But his agency is never at variance with the adaptations of the truth he hath himself revealed. When the minister preaches the very preaching which the Spirit bids, then it is that the Spirit carries the *words* of the preaching beyond the outward ear, and they waken in the soul "*thoughts* that burn." Whenever a preacher apprehends the grand doctrines of the gospel, and the powers and capacities of the

mind most correctly in their mutual relations, he will then most exactly and correctly take the word of his message from the mouth of the Lord; and then it is that the sword of the Spirit will be wielded by him most in accordance with the will of the Spirit, and be most likely to prove "sharper than any two-edged sword, piercing even to the dividing asunder of the joints and the marrow."

Hence the entire mistake of supposing it useless for the preacher ever to task himself in settling the hard questions in morals, and fixing nice distinctions, like that between natural ability and moral certainty or philosophical necessity. For, with *indefinite* notions on these points, a man will never be a very lucid or pungent preacher; should he possess superior native powers, and an otherwise commanding eloquence, his sermons would still be wanting in a duly adjusted and concentrated pressure on the conscience; with *erroneous* notions, he will mingle with the most solemn truths something calculated directly to counteract their force. In the one case, he will rarely, if ever, draw the sword of truth from its scabbard; in the other, he will surely blunt its edge, or break off its point.

Some there may be, who so much dread the sinner's desponding or feeling guiltless under an idea of his impotence, that, on the text, "God now commandeth all men, every where, to repent," they would occupy more than half the sermon in proving that sinners *can* repent, notwithstanding all that old-fashioned theologians have said about moral inability. Others there may he, who, with the same text, would employ as much of the sermon in showing that sinners *cannot* repent, without the influence of the Holy Spirit, notwithstanding all that any theologians, old fashioned or new-fashioned, have said about freedom and power. Now both these classes of preachers would probably do more good by barely *reading their text*, and then sitting down in si-

lence; for the preaching of both tends to continue, if not to encourage, the sinner's procrastination; both alike keep before his mind the two suggestions most of all adverse to instant conviction,—viz., to take his own time, which every sinner means to do, or to wait God's time, which any sinner can pretend to do; and thus, in either case, repentance is put off, until, perhaps, the deluded mortal finds that his own time is gone, and God's time is indeed come; the precious years of probation all wasted, and the dread hour of retribution arrived. Under more correct views of the mutual relation between the capacities of the soul and the truths involved in this text, the preacher would not turn the sinner's thoughts specially upon his ability or his inability, but fix them upon the holy law of God, and his own multiplied, aggravated, and still continued transgressions of it; and to his conscience thus disturbed, would apply and hold with a blistering closeness, the simple idea of immediate obligation; thus the command of the text might be re-echoed by the voice within, and realized in the soul of the sinner as the present command of a present God; his own present resistance to it be forced upon his notice as a present rebellion against that God; and so the guilt and the destiny of the man that contends with his Maker, be revealed to him in appalling brightness. Thus the skilful preacher "loads the sinner down," as Dr. Porter well expresses it, "with responsibility, guilt and danger, a triple weight which crushes him." "Conscience kindles a hell in his bosom, and the Bible shows him a hell flaming beneath his feet." The man thinks on his ways, turns his feet unto the testimonies of God, and *makes haste* to keep his commandments.

In all this the preacher would make no parade of philosophical terms, no displaying or manœuvring of metaphysics; yet without some accurate knowledge of the science, he would fail to deal thus thoroughly and wisely. It is not

therefore, in order to secure metaphysical sermons, that the study in question is commended, but in order that the sermons may be most truly effective and practical. A painter must understand anatomy, not because we wish him to make dead skeletons instead of living and breathing pictures, but because without understanding anatomy he cannot produce such pictures.

Nor will high attainments in metaphysics of necessity cause the preacher to convert every pulpit performance into a mass of dry bones or withered husks, nor make him always

> * * "on metaphysic pinions soar,
> And wound the patience with his logic thorns;"

so far from it, that he, who constantly attempts thus to feed his flock, shows thereby his metaphysics to be very incomplete. A more full science would assure him, that he must freely supply quite another aliment; that the soul has capacities and relishes, which require something richer and better seasoned; that in order duly to interest, instruct and improve, he must unite a polite and liberal learning to his more exact and abstruse knowledge; that he must combine his profound theology with a cultivated taste and generous sentiments; that lively susceptibilities and tender sympathies must dwell in his own bosom, to enable him to move and sway the hearts of others. Thus will his very philosophy enjoin upon him to address the imagination and the affections. Also will it cooperate with the gospel, and with the counsels of Baxter, and Doddridge, and Griffin, and every godly minister, whose biography he reads, in urging him to cultivate, above all things, an elevated piety; as it will plainly tell him, that without fervent godliness, he can neither himself grasp those high and deep things of God which are spiritually discerned, nor reasonably expect to enjoy the help and blessing of the Holy Spirit in his work

as a "steward of the mysteries;" and will also tell him, that ardent piety is essential even as a passport to the confidence of his hearers; for there must be a *personal* holiness, to satisfy others that he himself draws from the fountain of living waters to which he invites and urges them, and to throw around him that *daily savor of heaven* which will impart the happiest influence to his pulpit efforts.

> "When one that holds communion with the skies,
> Has filled his urn where these pure waters rise,
> And once more mingles with us meaner things,
> 'Tis e'en as if an angel shook his wings;
> Immortal fragrance fills the circuit wide,
> That tells us whence his treasures are supplied."

But, after all, the workman that rightly divideth the word of God, giving to every one a due portion, will not be ashamed of a metaphysical sermon, of the right stamp, and in the right time and place. That there is a general horror of every such thing, is often said, and it must be confessed, that we see in the church, and in the age, a tendency to put a higher value upon brilliancy of fancy, and liveliness and variety of illustration and imagery, than upon really profound thought or exact truth; the showy pleases rather than the solid; that which is novel, more than that which is acute or comprehensive; the sparkling and witty, instead of that which convinces and instructs. Still, there is reason to suspect, that the proclaimed horror of profoundly doctrinal and truly philosophical sermons, consists somewhat less in the people's dread of hearing them, than in the minister's dread of writing them. For the fact is, that every person will take a sort of pleasure in any performance which arouses his intellect, and occupies its activity. Most hearers love to feel that mental elevation, of which they are made conscious when they find their thoughts grappling

with some great subject, as they are led along by the preacher in a lucid argument. Obscurity and perplexity in a sermon no man likes. But tame, trite thoughts, mere common-place views, are quite as disagreeable. The most illiterate choose to be addressed as having some knowledge, and the most stupid as having some capacity; and none will yield a close and profitable attention, unless the speaker offers something to awaken curiosity and promise a reward. It has been stated, that formerly, in a certain church in Massachusetts, there was an officer whose business it was to wake up sleepers at meeting; that he carried a long pole, with a hard ball at one end and a fox's tail at the other. We do not imagine, that a great increase of profound philosophical preaching would occasion any new demand for the ball to rap the sconces of the males, or even the fox tail to brush the cheeks of the fair ones. It is not when the pulpit utters deep, solid, elaborated thought, that leaden slumbers creep along the pews, but

> "When dullness mounts the sacred rostrum
> And deals about his drowsy nostrum."

The preacher should never leave his hearers at the point of acquisition where he takes them. If he must sometimes come down to meet their attainments, it should be done only for the purpose of raising them up higher. New England divines of a former generation did not hesitate to task their audiences with discussions, demanding the closest attention and the severest thought; on subjects, and in a manner, too, which are now termed metaphysical; to apply the language of Wordsworth, they

> * * "often touched
> Abstrusest matter, reasonings of the mind
> Turned inward."

Perhaps they went too far in this line; some persons may sneer at them with the exclamation, "What superfluities are reasoning souls," or slander them in the language of Voltaire respecting such writers as the English Dr. Clarke, as "mere reasoning machines;" but they were men of noble heart as well as stout intellect, and their logic was ever fired by a glowing zeal for Christ and for human happiness. And we would contend that even a little excess, in the way of rigid reasoning, would be less a mischief, than uniform compliance with the loose, superficial, story-telling fashion, which has had so many imitators. Doubtless there are babes every where, and always will be, who are to be fed with milk. But if the preacher never distributes any meat, and especially if he never *has* any meat to distribute, how long will the church possess the strong men to rear or guard her bulwarks, to fight her battles or extend her conquests? Both preachers and people will be stunted to a dwarfish littleness, or obtain merely a growth of pale and sickly weakness. The waters of salvation, to which the gospel invites both the famishing soul of the sinner, now wandering in the wilderness, without God and without hope, and the rejoicing spirit of the saint, now approaching the gates of the city in the heavens, are all life-giving waters; but they are not of one sounding in all parts; there are, as Augustine is quoted, "shallows where the lamb may ford, and depths where the elephant may swim." The preacher must not always confine himself to the shallows. He must dive to the lowest recesses, that he may bring up thence pearls of truth, fresh and glittering. It is not enough to take at second hand the richest gems procured by others. Intellectual wealth from its very nature, cannot be a borrowed article; it must be an actual possession; and truth in an important sense, is not truth, except to the mind that, by personal effort, draws it from the well for itself. There

must be deep, active reflection, in order to appropriate, to much benefit, the thoughts of others; thus the very act of real, successful appropriation must always be in fact a sort of re-discovery or re-production, rather than a mere passive reception. If a preacher would cultivate and fructify his hearers, he must keep up in his own mind a perpetual self-discipline and self-culture, and thus stimulate their minds to wakeful curiosity and vigorous thought. The "legate of the skies" must "arm himself in panoply complete, of heavenly temper," and "train by every rule of holy discipline, the sacramental host of God's elect."

Nor need the young preacher fear, that his study of mental science, or his application of it in preparing his sermons, will necessarily interfere with the exercise of imagination and invention. Deep metaphysical research and great imagination are by no means incompatible. A familiar example of their union is found in Thomas Brown, whose imaginative powers were of the highest order, and who yet has rarely been excelled in acute analysis of mental operations. He is by no means a perfect model in fine writing; and in philosophy he sometimes grossly errs, especially in the fundamental questions in morals; he is only mentioned here as a striking instance to illustrate the assertion, that one may go earnestly into mental philosophy, and yet not petrify his soul in the stiff forms of logic, nor dry up the fountains of feeling and fancy. A man may be wedded to philosophy, without being divorced even from poetry. A fine instance also is afforded in the Grecian Plato. He was indeed an able metaphysician, not absurdly styled by Coleridge "a divine philosopher, a plank from the wreck of Paradise, thrown on the shores of idolatrous Greece;" but he possessed brilliant powers of imagination, which shine in his dialogues, perhaps as splendidly as they could in a poem, and which occasioned in his style a profusion of ornament

for which some ancient critics, (so Longinus affirms), censured him, as "hurrying into raw, undigested metaphors, and a vain pomp of allegory." But examples from the history of the pulpit will be more pertinent, and here Chalmers might not unfairly be cited; for while all his sermons exhibit a striking power of imagination, by which he contrives to present a single idea again and again in some new and glowing combination, thus wonderfully expanding every thought he utters, and while turning it over and over, giving at every turn a fresh coloring and richer beauty, his Bridgewater Treatise shows no mean capacity for the peculiar studies of the metaphysician. Barrow, too, of earlier times, who loved to fight his fellows when a boy, and to grapple the abstrusest speculations and severest mathematics when a man, does not appear in his sermons as a dry skeleton, moving stiffly and slowly among black diagrams and ghostly abstractions, but rather like some fabled genius of superhuman strength, sweeping along in a sort of beauteous majesty, yet with resistless force, amid images of rich and varied combination. To Barrow, as an "armory of words," Burke is said to have resorted when equipping for a speech in Parliament; and Chatham, we have been told, directed his son to the same preacher for help in clothing and adorning his conceptions. Scarcely is there a name more famous in metaphysical theology than that of Augustine: yet he was by no means deficient in sensibility and imagination; his work entitled *City of God*, exhibits splendid attainments in liberal learning; and so earnest and pathetic was he as a preacher, that he is represented by way of eminence, as "the man of flowing heart." Not even in our own immortal Edwards, whom Robert Hall pronounced "the greatest of the sons of men," and whom some among the Germans themselves acknowledge as more profound than Kant, not even in Edwards were the powers of fancy

wholly repressed by the heavy mail of argumentation, in which his giant intellect always appears clad. There are passages in his writings, which evince not only quick and keen sensibility, but a lively imagination. For example, speaking of his early religious experience, he says, "the soul of a true Christian, as I then wrote my meditations, appeared like a little white flower, such as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun." It has been said, "when flowers shall spring in a soil of granite, then may we expect the beauties of poetry from a mind like that of Jonathan Edwards;" but he was a genuine lover of nature; he saw the earth and the skies full of symbols of spiritual truths and beauties, all speaking to him of God and the Savior;

> "To *him*, the meanest flower that blows could give
> Thoughts that do often lie too deep for tears;"

and he might have been a poet, had he chosen. A most close observer of outward occurrences, he would have made an eminent philosopher in physical science. And in metaphysics and theology, his chief studies, he constantly shows the readiness of his mind to discover new analogies. Every one familiar with his works knows, that an irresistible wit is often mingled with his acutest arguments, especially in unmasking a sophism, and exposing its absurdities by analogous applications of the reasoning. Note, for example, his metaphysical portraiture of Mr. Chubb's idea of a free, voluntary action. "If some learned philosopher, in giving an account of the curious observations he had made in his travels, should say he had been in *Terra del Fuego*, and

there seen a certain animal that begat and brought forth itself, and yet had a sire and dam distinct from itself; that it had an appetite and was hungry, before it had a being; that his master, who led him and governed him at pleasure, was always governed by him, and driven back by him where he pleased; that when he moved, he always took a step before the first step; that he went with his head first, and yet always went tail foremost, and this too though he had neither head nor tail; it would be no impudence at all to tell such a traveler, that he himself had no idea of such an animal, and never had, nor ever would have." Edwards is always careless of style, and never employs his powers of imagination and illustration half as effectively as he might have done; but what makes the case exactly in point for us is, that even the rigid metaphysical habits of Jonathan Edwards did not wither his fancy, did not absorb nor expel his sensibilities. Nor did they destroy the immediate efficiency of his preaching. Such was his reputation as a "powerful and successful preacher," that churches, both near and remote, invited him to labor with them for short periods; and these missionary tours, his biographer asserts, were connected with glorious results. Astonishingly did he enchain the souls of his hearers. Whole audiences were melted to tears. Sinners were caused to shake, and cry out with fear. When he was once preaching at Enfield, says Dr. Trumbull, "there was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence."

The illustrious Dr. Bellamy is another case in point. Surpassingly eminent, as he was, in the metaphysics of a stern theology, he has yet been justly cited as one particularly distinguished for that dramatic power in preaching, which evinces an imagination gifted, free, and plastic,—which so happily elevates pulpit oratory, from dry discussion or simple narrative, into something of the force and sympa-

thetic sway of real life and action ; and which causes those very doctrines, that under the ministrations of some men seem but sterile abstractions, to penetrate the conscience and the heart as stirring and fructifying principles, awaking new thoughts, enkindling lively emotions, arousing high purposes, entering deeply into, and pervading and coloring the whole consciousness of the soul. The pulpit eloquence of the late Dr. Griffin was marked preeminently by boldness of conception, with high originality and force of imagination, irresistible pungency of appeal to the conscience, and tender addressing of the heart ; yet he was a most able theological reasoner, and, to say the least, a very respectable metaphysician. But what makes this instance specially pertinent to our present argument, is the fact, that the lofty daring of Griffin's imagination in the pulpit derived its chief power from a few fundamental things in his metaphysical views ; these views, strong and vivid, ever stimulated and controlled the inventions of his fancy ; and without such a basis, what was in him truly sacred and almost divine eloquence, would have been little more than high-sounding declamation. And universally it is best, as was the case with this "prince among preachers," that a deep and strong philosophy should furnish the trunk for supporting the lighter ornaments of the imagination, which then, like parasitic flowers, may

> * * * * "invest the branch,
> Else unadorned, with many a gay festoon
> And fragrant chaplet, recompensing well
> The strength they borrow with the grace they lend."

Finally, the divine inspiration of the apostle Paul ought not to exclude the illustration furnished by his example. Where can we find a more profound or subtle reasoner on abtruse questions of theology and metaphysics ? In this respect, not a scribe or lawyer in all the Jewish hierarchy,

not a master or disciple in all the Grecian schools, ever went beyond the young man who was brought up at the feet of Gamaliel. And yet what orator ever surpassed him in moving the minds of his hearers? Follow him to the synagogues and other public assemblies, and observe with what skill and success he convinces both Jew and Gentile that Jesus is the Christ; see him on the stairs of the Roman castle, holding in respectful silence a riotous populace, that just before he would have torn him in pieces; hear him in his noble and fearless defence of himself before the governor Felix; listen to the thrilling account of his conversion, by which he almost persuades king Agrippa to become a Christian; stand with him on Mars hill, while he addresses the learned men of Athens, and reveals to them the glories of that unknown God whom they ignorantly worshiped;—and say whether he ought not to be ranked among the greatest of orators? And should you be asked to mention the three first of ancient times, would you not, to the names of the Grecian thunderer against Philip, and the Roman denouncer of Catiline and Antony, add that of the converted Saul of Tarsus?

We cannot dismiss our subject, without adverting briefly to the value of mental philosophy to the minister, in his relations and duties *as a pastor*. In the pastoral intercourse, he comes in contact with every variety of character, and is required to act upon the mind in every condition of temper, susceptibility and tendency. There must be appropriate counsels for all the diversities among professors of religion; the lukewarm, the backsliding, the self-confident and presumptuous, the fearful and desponding, the worldly, the spiritually-minded, the bigoted and censorious, the careless and fashionable, the self-deceived, the hypocrite, the apostate. There must be preparation for the still more numerous and diverse classes of the impenitent; the thoughtless

and stupid, the hardened, the dissolute, the sober, the serious, the ignorant, the vain, the proud, the learned, the rich, the poor, the scoffer, the infidel. Time would fail to specify the varieties; but the pastor needs a knowledge and skill suited to them all; hence the universal remark, that a minister should understand human nature. He must become all things to all men, if by any means he may save some. He will want all the fabled wisdom of the serpent and the real harmlessness of the dove.

Again, the pastor is obliged to visit these various classes at different times, in opposite worldly circumstances, in the hours of prosperity and adversity, in occasions of joy and of sorrow, at the wedding, at the social board, at the funeral. How obviously will he need the knowledge we speak of, to adapt his influence to these varying conditions, so that every pastoral act may "suit the circumstance," and all his words, being fitly spoken, be as "apples of gold in pictures of silver."

But it is especially in intercourse with the awakened sinner, or the professedly recent convert, that the pastor will need to understand the secrets of the human mind. Here the most momentous interests are put to an immediate stake; everlasting consequences are suspended on a single mental act. Truly it is awful to consider, with what infinite ease, almost, an awakened sinner may be put upon thoughts and feelings, which, although quick and evanescent as the lightning's flash, do yet, in the brief, measureless instant of their existence, involve the whole question of that sinner's weal or wo for eternity. In one of these junctures, when all the interests of an endless duration are concentrated in a single point of time, the sinner may yield his heart in sweet submission to the authority of God, embrace the provisions of the gospel by an act of faith in Christ, and thus become an heir of grace and glory; or he may persist in his rebellion,

and thereby lose his last offer of pardon, waste his last opportunity for reconciliation, and be sealed over as a reprobate to the day of perdition. How tremblingly solicitous is the man who intelligently watches for souls, when he finds a sinner standing in a crisis of such fearful import, poised as it were between heaven and hell! Oppressed with a sense of his own impotence and ignorance, gladly would the humble man of God shrink away from all action and all counsel amid hazards so perilous; but he cannot escape his high obligations; the awakened sinner will demand something. "What must I do?" is his agonizing cry, and he will, as he has a right to do, pour it into the pastor's ear. How much will then depend on the pastor's practical knowledge of gospel truth, in its bearings on the various attitudes and conditions of the mind! Who can compute the evil, if instead of a discriminating and accurate knowledge, he have only a vain and deceitful philosophy, a science falsely so called? What an undoing of the poor sinner would be likely to result, for example, if the pastor's words should in any way occasion or foster an idea, that the difficulty of the impenitent man consisted merely in his ignorance, or want of light, or want of conviction; or in his mistake as to the means of his own highest happiness; or in any compulsive force of God's almighty government over him; and not simply and solely in the "carnal heart," which is enmity against God.

Scarcely less momentous is right dealing with the sinner that is just beginning to entertain hope. While the pastor must not quench the smoking flax, nor despise the day of small things, nor forget that the kingdom of heaven in the heart is like the leaven, at first extremely little, perhaps, although afterwards diffused through the whole lump; and, like the grain of Palestine mustard-seed, small, indeed, when sown, yet producing ultimately a tree with branches to lodge

the fowls of heaven, he must also bear in mind, that the heart of man is deceitful above all things; that there are numerous forms of what our fathers used to call "false experiences," and "every grace hath its counterfeit;" that there is a hope "like the spider's web," which "perisheth when God taketh away the soul;" and the only hope, "which maketh not ashamed," or can ever prove "an anchor to the soul," is that which "worketh by love, and purifieth the heart." It is the pastor's business to see that the sinner do not delude himself with sparks of his own kindling, which may glitter for a time, and then go out in everlasting darkness. How, then, can the pastor dispense with a knowledge of the labyrinthian windings of the heart?

His need of skill is increased by the melancholy, but indisputable fact, of Satanic agency. That adversary, who, as a roaring lion, goeth about, seeking whom to devour, has power to change himself in appearance into an angel of light; and no contrivance to ensnare and destroy the souls of men does he seem to employ with more zeal and success, than that of quieting the alarm of the awakened sinner by the joys of a false hope. Could he always be sure of such a result, he would be forward, no doubt, to preach the terrors of the Lord, and goad the conscience of the sinner, and fill him with terrific apprehensions of the wrath to come, for the very purpose of soothing him at last with a spurious comfort, and a treacherous peace. Without much opposition from Satan, or the apostate spirits under him, may a man defend the truth of the gospel, profess an experience of religion, join the visible church, enter the ministerial office, and even go and preach the dying love of Jesus to the heathen, provided it be done with a deceived heart, that is still unregenerate, but walled around with the impenetrable adamant of a false hope. Such a man's *personal guilt* would be awfully aggravated by a life of graceless formality amid all the highest

and holiest privileges of religion; and he would at last go down, from beneath the droppings of the sanctuary, and from the angelic repasts and blood-bought symbols of the communion-table, to the gloomiest cell, and keenest torments of the damned. Such a man's *influence*, also, might, in some respects, be the very best for sustaining Satan's devices. What fitter instruments for spreading and perpetuating his sway, could that "archangel ruined" desire, than such overseers of the flock, and such laborers in the field, as would, by personal destitution of piety, by ignorance, or heedlessness, or by an erroneous theology or philosophy, multiply spurious conversions, and foster deceitful hopes?

To these considerations, add the fact, that, in the experiences of true Christians, there are many unhappy mixtures of things not of heavenly origin, such as "natural affections and passions; impressions on the imagination; self-righteousness, or spiritual pride;" and, in some Christians, as Edwards justly remarks, "the mixture is so great, as very much to obscure and hide the beauty of grace in them, like a thick smoke, that hinders all the shining of the fire." What but a deep insight of the human soul can enable the pastor to try the spirits, to test these mixtures, to separate the gold from the dross.

In short, no view can be taken of the pastor's work, which does not show the value to him of a correct philosophy of the human mind, drawn jointly and harmoniously from the Bible, and from the facts of life.

But to recommend the study of the mind as of various service in the ministerial work, may seem superfluous toil, since, in fact, the whole of the ministerial work is but one continued study and experiment in that vast science. As interpreter, theologian, preacher, pastor, the minister's real dealing is with mind. His charge is high above what ancient

poetry and mythology assigned to fabled gods. The guardian care of mountains and groves, the sea, the air, of a planet, or a sun, a city, a nation, a world, dwindles to the microscopic speck of dust in the comparison. He is to watch for souls; his whole time, and toil, and talents are to be expended in behalf of immortal minds. When he studies the Scriptures, it is but to learn momentous truths respecting created minds, the angelic and the human, their characters and principles, duties, dangers, and destiny; and to learn truths more lofty respecting the Infinite mind, the immutable attributes, eternal counsels, wonderful doings, glorious manifestations, righteous commands of that ONE *mysterious* SPIRIT, *Father, Son, and Holy Ghost.* All else he does is but variously to apply these truths, as needful medicine, to heal the maladies of the human mind and heart, or as wholesome food, to nourish the soul in its growth for Paradise. Such is his work; first his own mind, Γνῶθι σεαυτὸν; then the mind of man as such, the whole philosophy of intellect, heart, and will; and above and beyond all this, the incomprehensible, uncreated Mind! How vast his field! All the mysteries of the world of mind, that world for which the world of matter was made, matter being but the constituted servant of mind, and deriving all its beauty and magnificence from its relation to the perceiving, reasoning, and rejoicing soul, without which, as occupant and lord, the whole bright assemblage of material orbs would form only a vast and gloomy solitude; the "moral world being the end of the natural; the rest of the creation being but a house which God hath built, with furniture for moral agents."

How awful, too, his responsibility! The problem and experiment assigned to him, is to bring back to holy, happy communion with the infinite Mind that wandering human mind, which, while it strays off from Him, the

central fount of life, and love, and joy, does but plunge itself, and drag down other minds, in deeper guilt and wo. Had some vast globe been loosed from its proper sphere, and hurled by some mighty, ever-growing impulse, along a wild, erratic course—to be sent out to check that wandering mass, and guide its mad momentum, and bring it round with no disturbance of other orbs, to take again its proper sphere and place, were no trifling errand even for an angel; a fearful errand, too, it would be, if, by one mischance, by a single faulty or inadvertent touch, he might augment its fatal impulse to dash with greater fury upon planets, suns, and stars, and carry confusion on, from system to system, through illimitable space. To an errand higher and more fearful, far, are they appointed, who are commissioned as ambassadors of Christ; sent out to call back, not some wandering mass of clay, or globe of light, but an erring soul, that shall live in ecstacies or in agonies, when existing suns and systems may be all extinct; and such are the mysteries of that soul in its emnity to God and holiness, that one slight mistake in their attempt to reconcile it, the error of a word, a gesture or a look, may be the very impulse to put it upon a more impious career of rebellion, and give it a more dreadful power to spread pollution and ruin from mind to mind, in an ever-widening circle. But there is a glorious hope along with this appalling hazard; a look, a gesture, a word, through God's assisting grace rightly employed, and by God's sovereign power efficaciously applied, may be the very means to put that soul upon an upward flight towards the seat of truth and love, and may thus commence a series of wonderful influences upon other minds, to spread out, in sphere upon sphere, over a wider and wider compass, for successive ages, and gather host after host of new-born spirits around the throne of God and the Lamb.

May the Holy Spirit gird multitudes of our sons for this high and holy work; make them joyful, faithful and successful in it; and prepare them to share, in the issue, its illustrious rewards along with "prophets and apostles," and the "great company of the priests."

THE UNITY OF HISTORY AND PROVIDENCE.

A LECTURE.

Not merely of the intelligent Christian, but of every truly liberal and elevated mind, is it a characteristic to take pleasure in contemplating the designs of wisdom manifested in the works and the providence of God. In what are ordinarily called the "works of nature," such designs every where meet the observer. Although the ignorant savage will fail to notice many that awaken our admiration and gratitude, yet even the most uncultivated mind must recognize, amid the ceaseless variations of outward things and all their seeming confusion and inconsistencies, a most striking manifestation of wise and benevolent design. From the earliest times, it has been a favorite study of wise and good men, to investigate these exhibitions of the power and skill of the divine architect. The Psalms of David evince that the "sweet singer of Israel" was no stranger to these "manifold works," in which may be read so plainly the truth, that "the whole earth is full of the goodness of the Lord." The fragmentary memoirs we have of the Grecian Socrates, show us that the best philosopher of the classic ages, noticed with deep interest the marks of forethought

and wisdom evidently imprinted on the objects of nature around him, and especially seen in the wonderful and fearful structure of the human frame. In modern times, studies of this kind have been carried to a far greater extent and minuteness; and so the greatest progress of natural science, in its now so numerous branches, has only brought out into clearer and fuller light the grand and interesting fact, that one uniform design pervades and controls the whole domain of nature. Under this supreme design, every element is adjusted in appropriate relations to every other; every part of the system is fitted purposely to its kindred parts; the laws of inanimate matter are imposed in subserviency to those higher laws that are given to vegetable and animal life; while vegetable and animal life, in its perpetually varying forms, is every where impressed with tendencies and instincts adapted both to the *general* laws of matter and to its own local and peculiar conditions. Thus there is a most wonderful unity and harmony in all the vast diversity of nature; it is delightful to think of it; especially to think of it as *proving*, as it does with irresistible moral evidence, that one Infinite Mind is the maker and sustainer of all; and to think of it, (and the facts certainly do fully authorize us to think of it), as showing the benevolent regards of that Infinite Mind towards the creature man, to whom this whole system of nature is subjected in an everlasting and untiring ministry to supply his wants and promote his happiness.

Such is the consistent beauty and sweet harmony in the *natural* world. But how is it in the moral? What is the picture presented to the eye, when we turn to contemplate the history of man? Where is the *harmony*, the *consistency*, the *unity*, the one all-pervading and all-directing design and plan?

Even to the *learned scholar*, the history of man often seems little else than one wearisome tale of selfish struggles

between different degrees of strength and cunning arranged on opposite sides, or at least between truth and virtue on the one hand, and might and skill and selfishness arranged on the other. Go back to patriarchal and even antediluvian ages, and float down thence with the stream of time, and what sight is so frequently before you in all your voyage as that of garments rolled in blood? What sounds so often reach your ears as the "confused noise of the warrior," and the cries of the wounded and the dying on the field of battle, or the wailings of widows and orphans mingling with the proud songs of victory? The first-born of woman murdered his only brother in the demon-spirit of envy; and now, after men have looked upon all the peaceful beauties of nature and heard all her thousand voices of harmony for more than six thousand years, even now, the two best nations on the globe, those two related to each other as mother and daughter, both of them Christian and Protestant, both of them boasting of piety and philanthrophy as their chief glory, these two nations now stand in attitude almost of mutual defiance, both grumbling out rumors of war, and sounding their notes of preparation for the deadly combat—each ready, it would seem, to sacrifice thousands of human lives and waste millions of property in a foolish strife for a strip of land, to which the mother at least has not the slightest defensible claim, and for which the daughter, whatever may be her title, has very little reason to feel any want in the magnitude and plenitude of her present possessions. Such from the beginning to the present moment has been the aspect of contradiction and confusion and disorder in the affairs of earth.

The individual man performs a brief and noisy part for a few days, and then is no more; he lies down forgotten,

"A stone his pillow—the turf his bed."

Nation after nation dies off; empires and states arise, struggle, clash, conquer,—are conquered, and disappear.

But

> "Is such the moral of human life?
> Are such the issues of glory's reign?
> Have oceans of blood and an age of strife
> And a thousand battles been all in vain?"

Must there not be something below the surface? some deeper moral—some higher issue? Those very events which are the doings of man, who thus perpetually walketh in vain show, are they not also the workings of Providence? No finite intellect is competent to decide before-hand, that the various changes in human society could not enter as parts into a vast system of providential arrangements expressly designed for one grand result, nor to decide before-hand, that they have not been actually steps in a series of events leading on in regular progress towards an *intended* issue. Our entire inability to see any such tendency in the course of things, and our utter failure to discover a connection in a single case between an occurring event and such an ultimate design, would not furnish the least degree of positive evidence against the reality. There might be such a design, a system all arranged in perfect subserviency to it, a constant tendency towards the end as the system went on unfolding itself, and an important and vital connection between each event and the final issue, although the highest mortal genius should never know it. There are, doubtless, *secrets* of *nature*, which neither the philosophers of the Baconian school, nor any other philosophers have yet compelled her to disclose; what man or creature shall presume to say, that he has seen that point in the line of infinite duration, where the whole course of nature, having completed its vast circle of developments, has come back into itself

again, so that he who knows all that she has then revealed, knows therefore all the truth that is lodged in her capacious bosom? There are, it cannot be doubted secrets of *Providence* in a similar sense in which there are secrets of nature; and who is competent to say that all these secrets have been unfolded to him? Should any one come forward claiming to have obtained the prerogative of lifting up the impenetrable veil, with whom could he find any credit?

I freely concede, however, that if there exists some grand pervading design, in subordination to which all the changes of human society are overruled, we might expect to find traces of it in the events themselves, and now and then at least to see the bearing of different parts in relation to the intended result. That there is such a design, and that such traces and bearings are noticeable, is what I propose to evince. To demand that we should show them in every event, and in the minute details even of national history would be to impose on finite minds the task suited only to Omniscience. If we can see them in the *grand transactions* of successive ages, it is sufficient for our argument. The law that regulates the greater doubtless applies to the smaller, although the agency may escape our observation and even defy our scrutiny. The laws of gravitation, of projectile forces, and friction or resistance, control the dice of the gammon-board as truly and exactly as they do the mighty orbs of the firmament.

What then is the all-pervading design? Probably mere human science and philosophy might never have discovered what it is. But I think that God has expressly declared it.

The grand ultimate design is to establish the spiritual dominion of Christ as holding a rightful supremacy over all human authority. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose

kingdom is an everlasting kingdom, and *all dominions* shall serve and obey him." Dan. 7 : 27. "Thou art my son ;— ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. 2 : 7, 8. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever." Rev. 11 : 15.

Such is the declared design : and have the great changes in men's affairs, the rise and fall of states and empires, the wars and battles and sieges, the victories and defeats, the march of armies and the capture of princes, conquests, reforms and revolutions, all taken place in a purposed relation to this one design ? Can we trace one connecting thread running as it were through them all, and so forming what I have called the *unity of history and providence ?*

Let us look at some of the principal political changes of ancient times.

Nearly two thousand years before Christ, the patriarch Abraham was selected to be the father of a peculiar people. At that time, the whole human race, it would seem, had become alienated from the love and knowledge of the true God, and were sunk in gross idolatry. In the posterity of Abraham a new and separate nation was created by God, and the object intended was to prepare the way for the coming of Christ ; hence, as Paul states in one of his epistles, "to the Israelites were vouchsafed the adoption, and the glory, and the covenants, and the giving of the law, and the ritual, and the promise, and of them, so far as respects his flesh, Christ came, who is over all, God blessed forever." The most careless reader of the history must see, that the rise, formation and preservation of the Israelites, the most remarkable nation that has ever existed, was essentially connected with the introduction and establishment of Christ's spiritual dominion.

Among the very few fragments of authentic Egyptian history, is a notice of a very wonderful civil revolution. Joseph, the son of Jacob was carried into Egypt and sold as a slave, and was raised from that condition to the office of prime minister to the Egyptian king. In this office, taking advantage of a season of famine succeeding a season of plenty, Joseph effected a complete change in the tenure of land throughout the country, so that the right of soil was wholly taken from the people and vested in the king and the priests; a change which modified the character and condition of that nation, during its whole subsequent existence. But all this was ultimately and essentially connected with the formation and growth of the Israelitish nation, that community in which God was creating a peculiar people with special ultimate reference to the mission of Christ. For it was this change in the affairs of Egypt which furnished the family of Jacob, the three score and ten famishing fugitives from Canaan, with their asylum in the land of Goshen, until they were enlarged into a numerous multitude and prepared to go forth under the guidance of Moses, and take possession of the promised land.

Contemplate next the overthrow and expulsion of the Canaanites. Their land was desolated during a protracted war of several years, in which their principal cities were assailed and taken by storm, siege or stratagem, and above thirty kings were conquered and dethroned, and hundreds of thousands of lives were lost. Yet it was only by this fearful extermination of many tribes, and the reduction of others to inglorious servitude, that the descendants of Abraham were admitted to the land, where the true church was first planted, and where so many transactions were to take place preparatory to the Redeemer's kingdom.

Again, consider the subjugation of the Israelites by the Assyrian kings, and the seventy years captivity at Babylon;

which may, at first view, seem to have been little calculated to advance the great design, and yet were in fact eminently subservient to it. Besides other good effects, they exerted a vast influence in promoting spiritual piety in the hearts of those who relied on the promise of a future Messiah, and in raising a generation of men properly fitted to take part in the great work to be accomplished under those enterprising leaders, Ezra and Nehemiah. In regard to this captivity, the agency of God is recognized at almost every step from the first thought of conquest in the heart of Nebuchadnezzar, to the remarkable proclamation of Cyrus allowing the captives to take down their harps from the willows and return to their beloved mount Zion. Nor should we forget, that it was during this captivity, that the haughtiest monarch that had occupied the throne of Babylon, suffered that terrible infliction in being driven forth as a wild maniac "from among men" to have "his dwelling with the beasts of the field," until he was ready to acknowledge that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." What an affecting testimony in favor of true religion, and manifestly subservient to Christ's spiritual dominion, was then given before the whole Assyrian Empire! The Israelites, that chosen people of God among whom Christ was to be born, were now there, a band of destitute and feeble captives; and yet their proud conqueror is thus miraculously forced to come forward with that most wonderful of royal manifestoes; in which he acknowledges his pride and its terrible punishment, adding, "Now I Nebuchadnezzar, praise and exalt and honor the King of Heaven, all whose works are truth and his ways judgment; and those that walk in pride he is able to abase;" and he doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand or say unto him, "what doest thou?"

The restoration of the Jews, their return to Jerusalem,

and the rebuilding of the Temple had a most manifest and direct connection with the advancement of the true Church. But these events were brought about by means of some very remarkable political changes and memorable battles. The proud empire of Babylon was to be overthrown and the great city captured, before the Jews would be liberated. For this purpose, Cyrus the great was raised up as predicted by Isaiah in a most remarkable prophecy; "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron; I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I the Lord, who call thee by name, am the God of Israel." Is. 14: 1—3. Nearly two hundred years after this prediction, the Cyrus thus foretold by name, was placed at the head of a joint army of the Medes and Persians, an event connected with important civil changes in their country; soon he marched towards Babylon, the mighty city on the Euphrates, surrounded by its lofty walls, with the two-leaved gates of brass strengthened by the ponderous bars of iron. Crœsus the rich and powerful king of Lydia, whose name has become proverbial for wealth, was moving with a large army to defend Babylon, having entered into alliance with the Assyrian monarch. Cyrus meets the Lydian king, not far from the splendid palace of the latter, and utterly defeats him in the famous battle of Thymbra, where the victorious army consisted of nearly two hundred thousand men, and the conquered, of more than four hundred thousand. Cyrus then proceeds to the Euphrates, and lays siege to Babylon; and on the fatal night, when the impious Belshazzar was carousing with his thousand lords and preparing the holy vessels

of Jehovah's sanctuary, and that mysterious handwriting appeared on the wall, the conqueror entered the city, and the glory of Babylon was ended. All this long and complicated train of things was in order that the Jews might return and rebuild their temple and prepare for the coming of the Messiah. Who that has ever read the history of these events can doubt that the spiritual agency and counsel of God directed the ambition of Cyrus, the vanity of Crœsus, and the impious luxury of Belshazzar, so as to advance the true religion, and open the way for introducing into the world the Christian dispensation?

Let us now drop further down the current of time.

History scarcely tells us of more memorable revolutions, than those wrought by the conquests of Alexander. And it is easy to see how they contributed in an eminent degree towards establishing the kingdom of Christ in the world. For by those conquests, the Greek language was extended over the land of Palestine, and various countries of Asia and Africa, and soon became the common language of literature and science in the East as well as in the most refined nations of the West. Hence it was that the history of Christ and his disciples, and the letters of the Apostles, constituting the New Testament, were composed in a language, which was extensively used by the common people, and at the same time universally admired by scholars and philosophers, two advantages which at that time belonged to no other language.

Next comes into view the colossal power of *Rome*, which grew up by a long succession of civil commotions and foreign wars. Battles were fought by sea and land, cities were besieged and sacked, provinces were laid desolate, kings were hurled from their thrones and led captive in chains, before the city of the seven hills became mistress of the world. But the existence of the Roman Empire, at the time of Christ's coming, is admitted by all to have been ex-

ceedingly favorable to the establishment and extension of his religion; the whole civilized world was thereby united under *one* government; this was a very prominent circumstance in that state of the world at the time of Christ's appearance on earth which constituted its preparedness for his coming, and which is beautifully termed in the Bible "the fulness of times"; and the whole seems to have been designedly arranged for the very purpose of giving efficiency and scope in the spread of the gospel.

The final destruction of Jerusalem and dispersion of the Jews, which was attended with wars, civil broils, sieges and famines, creating a complicated tissue of most abominable crimes and indescribable miseries, must not be overlooked in the chain of events helping forward the Messiah's ultimate reign.

"Lost Salem of the Jews—great sepulchre
Of all profane and of all holy things!
Where Jew and Turk and Gentile yet concur
To make thee what thou art! thy history brings
Thoughts mix'd with joy and wo. The whole earth rings
With the sad truth which *He* prophesied
Who would have sheltered with his holy wings
Thee and thy children. You his power defied:
You scourg'd him while he lived, and mock'd him as he died."

The striking fulfilment of Christ's predictions, seen in the ruin of Jerusalem and her gorgeous temple overturned so that not one stone remained standing upon another, and the vengeance of heaven therein displayed, presented to all observers of that age, and still present, an invincible argument for the divine origin of Christianity; especially when taken in connection with that most singular fact, a fact predicted by Moses more than three thousand years ago, and a fact yet wholly without a parallel in the history of the world—viz. that the descendants of the Jews, although scattered

abroad among *all* the nations and every where treated with contempt and contumely, have maintained to the present day the ancient Jewish peculiarities. The relation there is between this wonderful dispersion of the Jews and the advancement of the spiritual dominion of Christ, will be more fully seen, if the Jews shall hereafter be gathered together and established in the land of their fathers, as many interpreters of prophecy confidently expect.

But to proceed with our glance.

The wars and revolutions, which brought Constantine the Great to the throne of the Roman Empire, are very prominent in its history. What event ever happened more intimately connected with the advancement of Christianity, than the investiture of Constantine with the imperial purple? Christianity was thereby at once established in the two greatest cities of the world, Rome and Constantinople, and in consequence of this, it soon triumphed over Paganism, throughout the empire.

So important was this bearing of the reign of Constantine, that I find nothing irrational in the belief that there was a special providence in his *conversion;* nor does the literal story of his vision of the sign of the cross with the famous motto afterwards borne on the banner of his armies, appear to me incredible. There is nothing in the tale more marvellous than in the incidents connected with the conversion of the brave Col. Gardiner. In reference to both cases, however, and others like them, I cannot forbear to remark here, that it is perfectly easy to explain them, without supposing any miracle, or even any actual visible appearance; since it is a well known fact, that in a state of high excitement, the mere conceptions and imaginations of the mind itself are very often taken for actual outward realities.

That the reign of Constantine exerted upon Christianity injurious influences as well as favorable, is admitted; nor will I deny what is commonly affirmed, that it contributed some-

what to that gradual usurpation of power and authority, by the Christian priesthood which led to that final establishment of the Bishop of Rome in his pretended claim to be the successor of St. Peter, and supreme head of the church on earth.

This impious usurpation, with its whole disgusting history of imposture, craft, licentiousness, and persecution, and all its foolery and mummery, and its bigotry and cruelty and blasphemy, is itself, although truly a mystery of iniquity, as well as a mystery of Providence, nevertheless a grand event or combination of events manifestly contributing to that ultimate spiritual dominion of Christ, with all the pure and heavenly characteristics of which, its own unchanging features still as ever stand out in bare-faced opposition and loathsome contrast; could we discover no other point of bearing, this one were perhaps enough, that the "revelation of the man of sin" has so fully shown, (more fully than perhaps it could in any other way be shown), that truth—most fundamental in the gospel, yet most difficult to impress on the human mind—viz., that the *kingdom of Christ is not of this world*, that all its weapons and all its peculiar blessings are not *carnal* but *spiritual*.

But we must hasten on with our glance.

In the lapse of a few centuries the Roman Empire melted away, and the northern barbarians settled upon its fairest provinces.

> "Across the everlasting Alp
> I pour'd the torrent of my powers,
> And feeble Cæsars shriek'd for help
> In vain within their seven-hill'd towers;
> I quench'd in blood the brightest gem
> That glitter'd in their diadem,
> And struck a darker, deeper dye
> In the purple of their mystery;
> And bade my northern banners shine
> Upon the conquer'd Palatine."

—But "Alaric and his hosts," and the tribes of the north, came thus to the south, to be christianized—to swell the number of converts to the church, and thus extend her sway.

Soon Charlemagne attempted to revive the existence of a universal dominion, like that of Rome; in pursuing his vain project, he employed means not at all consonant with the spirit of the gospel; yet by those very means, under the overruling hand of God, he actually planted Christianity in the north and west of Europe, where its general sway and benign influences have continued from that time to the present.

After some hundred years, the bloody Turks seized upon Constantinople, and the cross was compelled to give place to the crescent, after a memorable siege and a hard-fought battle. Even this event, which filled thousands with alarm at the progress of Mahommedan delusion, this too accomplished its part in the great work of conquering the nations for Christ. The impostures of the beast of Rome had now spread over the Christian world; darkness and superstition and corruption had fastened and was brooding, like a terrible incubus, upon the whole church. Nearly all the men of cultivation or learning were residing in the single city of Constantinople, while general ignorance prevailed in the whole of western Europe. When these men saw the capital of the first Christian Emperor prostrate before the Turk, and the minaret of the false prophet rising, as if in proud defiance, above every Christian temple, they fled thence to Italy, France, and Germany. By their influence letters were revived, the public mind became enlightened; and thus the foundations were laid for the Reformation commenced by the immortal Luther; and what has not that glorious Reformation done for the advancement of pure religion and for bringing on the reign of the Messiah?

Turning now to the history of England, the thoughtful reader may find that the most remarkable of her political

changes have had an important bearing on the same great issue. Look for instance, at the melancholy commotions connected with the temporary abolition of regal power, and the government of Cromwell; in an eminent degree they contributed to develop before the world correct sentiments respecting the rights and duties and the power also of Christians, and to prepare them for prompt and decided action in defence of civil and religious liberty.

Again, it was a celebrated revolution which in the year 1688 brought William and Mary to the throne; that has exerted an immense influence on the destinies of the church; it fixed the Protestant faith on an immutable basis in England, and secured its extension wherever the English power may hold sway.

Perhaps no change in the history of the world has involved more stupendous consequences than that which resulted in the independence of the United States; none of these consequences are so important as the vastly increased capability, energy, and activity which it has imparted to the Christian church. Who can foretell how much independent America may do to establish the kingdom of Him, whose right it is to reign?

The excellent John Newton in the year 1775, made the following observation: "I do not doubt that some who are yet unborn will hereafter see and remark, that the present unhappy disputes between Great Britain and America, and their consequences, whatever they may be, are a part of a series of events of which the extension and the interests of the church of Christ were the principal and the final causes." President Edwards, even while this country was in a state of colonial dependence on England, expressed some remarkable anticipations of its future subserviency in diffusing true religion. "The other continent," said he, "hath slain Christ and hath from age to age shed the blood of the saints; God has therefore probably reserved to the

daughter the honor of building the glorious temple, when the times of the peace and prosperity and glory of the church shall commence," and "it is probable that the most glorious renovation of the world shall originate from the new continent." Were these far-sighted men now alive, would they not find their predictions already in part verified? The independence of the United States has given an almost unbounded influence to the American people, to their example, their opinions, their diplomacy, their press, their arms and their commerce. And had this country done nothing more, there are two particulars in which she has given an impulse that is accelerating Christ's universal reign with a mighty force, I refer to the *missionary enterprise* and the *temperance reformation*, in both of which the American people hold an honorable pre-eminence. Whatever, therefore, may be the future as to this country, whether she shall hold on her way shining more and more brightly ever in the light of a pure Christian civilization, or shall at length add another name to the list of mighty nations ruined—I maintain that the Revolution, to which we all look back as the period of martial glory and heroism sacrifice and achievement, was an event highly subservient to God's grand design of filling the earth with the praises of his Son.

Just at the time when the promotion of this design required that England should *lose* her sway on our side of the Atlantic, the same cause was most signally advanced by her making gigantic conquests in Asia. There she now rules over provinces and kingdoms, and thus creates the most desirable facilities for extending the gospel by missionary and other benevolent efforts; facilities, which so far as we now see, could not have been secured in any other way.

The history of France also contributes its share to illustrate and confirm our argument. I do not hesitate to advert here even to the terrible career of the Great Destroyer, and those bloody revolutions which preceded and accompanied

it. Most surely we must read in them the judgments of God upon a nation rejecting his word and insulting his Spirit. The most detestable hypocrisy was there wedded to the most reckless infidelity, and the legitimate offspring was blasphemous impiety and flagitious crime. Can a nation thus openly putting at defiance every thing sacred, be permitted to triumph in its ungodliness? It pleased the Almighty Sovereign to give her to drink of the cup of his red indignation; in the depth of her madness she drank to the very dregs; and her perilous convulsions present still, like the midnight eruptions of the fiery volcano, a beacon of blazing brightness, warning the nations not to trample on the laws of Him who sitteth on the circle of the heavens, and before him "the inhabitants of the earth are as the grasshoppers."

There is another interesting view of the same events; by the changes connected with the French revolution at the close of the last century, the papal power, so antichristian in its character, so hostile for ages to the genuine gospel, received a shock from which it can never recover.

In the beginning of the sixteenth century, a poor, emaciated, solitary monk, from his cloister in Wittemburg, had proclaimed afresh to the world that fundamental doctrine of the gospel, the free salvation of sinners, through the blood of Christ. Nothing could be more offensive to the splendid and powerful hierarchy of Rome, then carrying on an ungodly merchandize in souls viler than the traffic in human blood. Urged on by a host of mercenary and angry priests, the illustrious Leo X, claiming as the Pope to be Head of the Universal Church and God's vice-gerent on earth, issued about the middle of June 1520, his famous bull against Martin Luther. On the tenth of December following, at nine o'clock in the morning, a fire was seen flaming up by the east gate of Wittemburg; there moved towards it a

procession of doctors and students headed by the undaunted Luther. Holding up the Papal Bull, which condemned him as a heretic, and exclaiming, "may fire unquenchable consume thee," he tossed the document into the flames. From that moment, the thunders of Rome lost their terror; by that one act of the Saxon Monk was the Pope stripped of half his ecclesiastical authority. But to prostrate his *secular* power was reserved for a great military chieftain, that "hero of a hundred battles," whose ambition grasped at the world for an empire, but only conducted him through a mighty game of crowns and kingdoms to the grave of a lonely exile on a little rock in the Atlantic. When revolutionary France sent her young general over the Alps, and he, already the conqueror of five Austrian armies, was marching in triumph down the plains of Italy, the occupant of the papal throne roused against him the last energies of the kingdom of Rome, gathering sixteen millions of tribute money and raising an army of forty thousand soldiers, with a host of monks and priests to bear the crucifix in the martial ranks; and thus he ventured, trusting perhaps in the protection of St. Peter and the virgin Mary, to oppose that commander who had but recently crossed the bridge of Lodi. It was a vain confidence; Sextus was obliged to cast himself upon the mercy of Napoleon; and from that day, the Pope has held his temporalities by mere permission from Powers, over which the Master of the Keys once swayed a despotic authority; and when in 1804 France, after having so impiously blasphemed God, and moistened all her soil with blood of her own citizens in a frantic rage against tyrants, at last agreed, with but one dissenting voice, to make an Emperor of Bonaparte, then Pius VI, although still holding, like the haughty Pontiffs before him, the lofty title of Vicar of Christ, was compelled to travel over the mountains to Paris and there bless the crown that was to

adorn the brow of the very man who had plundered the Vatican.

We may not turn from the history of France, without noticing her last considerable political change, that strange *three days* revolution in 1830. Far be it from me to eulogize the government established when Louis Philippe came to the throne; whatever partiality toward him might be awakened by the circumstance that the almost idolized La Fayette was in that instance emphatically the king-maker, is more than lost,—it is turned into coldness and even disgust, when we see the very king who was thus made, treating with slight the man to whom he was so much indebted, and sending into retirement the purest patriot in the nation. But it should be remembered that that revolution of 1830 brought into the high councils of France, even into the royal cabinet, a singular degree of Protestant influence;—such perhaps, as had never been felt after the time when Louis XIV, by an act of weak and wicked policy revoked that edict of Nantz which, for nearly a century previous, had secured the Protestants in their liberty and rights. It has been affirmed as matter of fact, that under the reign of Philippe, evangelical religion has revived, and it has recently received such an impulse that, unless the Romanists can rouse political jealousies in the rulers to counteract the tendency, Christianity, we may hope, will soon obtain joyful triumphs in that land once so noted for its infidelity, blasphemy and atheism.

Even in the political history of the Ottoman Turks, the nation which from its first existence has offered the bitterest and the most successful oppcsition to Christianity, we shall find confirmation of the argument we are tracing. Born in the wilds of Scythia, nursed on the rocks of Imaus, taught to live by violence and plunder, the Turcoman with a savage strength and a brutal spirit tracked a pathway in blood

from his native deserts in upper Asia to the banks of the Euphrates; thence spread his black desolations upon the Holy Land; swept over the rich fields of Asia Minor; crossed the classic Hellespont, and finally entered in triumph the city that perpetuates the name of Constantine. But this very movement, comprehending under it the most horrid details of war and carnage, was, as I have already noticed in glancing at the history of Rome, an important element among the causes which awoke Europe from the torpor of the dark ages, and ushered in the glorious morning of the Reformation.

One of the blackest pages, even in the history of the Turks, is that which records their barbarities in the modern Greek revolution. During nearly four centuries, the descendants of the proudest republicans of antiquity had groaned under the yoke of an iron despotism; but they resolved to break from their bondage, and in 1821 suddenly rose upon their oppressors: by the struggles, perils and sacrifices of a war of eight years, they accomplished their independence. Thus Greece, although obliged to compromise her old love of democracy in order to propitiate the existing governments of Europe, and compelled to receive her chief magistrate from foreign hands and under the title of king, nevertheless regained her political existence; hereby has been opened a new field for the exertions of philanthropy and for the triumphs of religion. Literature and science, so long excluded, begin now again to illumine that land of ancient bards and philosophers, not with the dim twilight of her old paganism, but with the bright effulgence of Christian truth. In this restoration of a high-minded and inventive people, we cannot but see an event favorable to the progress of general civilization; much indeed may we regret that they were not permitted to realize their hope of establishing a republic—that they were forced to accept

a foreigner for their king, and that so much of disaster has befallen them since—but we cannot doubt that the continued self-government of the Greeks will develope many causes to promote the spread of the true gospel in the East, the energies of the Greek church being revived and her faith and practice purified. At this very moment (Nov. 1845), some of these influences are operating. Whatever may be the immediate issue of the recent onset made by the priests on the American missionary (Dr. King), at Athens, it has awakened a controversy which cannot but diffuse light in that country and do it in a far higher degree in consequence of the existing constitution and government; it has given the American Protestant an opportunity of showing to all the people, both chieftains and peasants, that the most eminent Fathers of their own church, Chrysostom, Epiphanius, Basil and others, were no advocates for worshiping images and pictures, or for honoring Mary as the mother of God.

After the Greek revolution, the Turks were next engaged in a war with the Russians; then it was that a Russian fleet blockaded the Dardanelles; the armies of Nicolas crossed the Balkan mountains which the Turks had always thought to be an insurmountable barrier protecting them against all invasion from the north; and soon to their utter amazement and dismay, a Russian General entered in triumph the gates of Adrianople, a city second in rank only to their capital itself. I say nothing of the merits of either party in that exciting war; but its results were favorable to the spread of Christianity; while it threw open the waters of the Black Sea, the straits of Constantinople and the Dardanelles, to the merchants of all nations, it did much to restrain Mohammedan bigotry and give security to Christian residents and missionaries in the realms of the Sultan.

Next came the late ten years struggle with that remarkable man Mohammed Ali, Pasha of Egypt, which was not

fully terminated until the close of the year 1840. Its details will fill volumes of future histories; including the victories and conquests of the celebrated warrior Ibrahim, son of Ali, in Syria and Asia Minor; the fearful civil wars in the region of Mt. Lebanon, the melancholy seige of Beirut, and the terrible bombardment and capture of Acre; it embroiled the affairs of Europe, Asia and Africa, and entangled Austria, England and France in the mazes and chicanery of a faithless diplomacy; but it led to results favorable to the progress of true religion in the eastern world: it reduced the Turkish Sultan to a condition of real dependence on the Christian powers of Europe; and the pressure of its difficulties was among the causes which induced the young prince to publish the Hatte Scheriff of 1839, an edict truly wonderful in a Mohammedan government, since it was a decree of universal toleration. This change bears directly on the progress of the gospel; as previously to it, for a Mohammedan to renounce the Koran and become a Christian was a crime inexorably punished with death. The edict, it is true, has not been fully regarded. In the year 1843, a young man, who had previously apostatized from the Armenian Church and embraced Mohammedism, but had subsequently renounced it and avowed himself again a Christian, was cruelly beheaded by order of the grand Mufti. In 1844 also, a young Bulgarian who had promised in a passion to become a Mussulman, but afterwards refused, was beheaded by authority of a firman issued by the government. These outrages called for the interposition of the European ambassadors, who demanded and obtained of the Sultan a promise sealed by his own hand, that no one shall hereafter be put to death for renouncing Islamism. This is so great a change in Turkish policy, that some interpreters of the prophecies are inclined to look upon it as virtually the fulfillment of the Apostle John's prediction of the over-

throw of the Mohammedan power. However, without embracing such a notion, we may be sure, that the various events of the late complicated struggle, have greatly contributed to break the chains of superstition among the Turks, and to introduce the light of modern civilization and science, and facilitate the propagation of pure Christianity in those interesting lands which continue under the dominion of the still so called Sublime Porte.

Will the audience endure it, if we glance slightly at the recent changes in countries father east?

I have already adverted to the conquests of England in India commenced before the close of the last century. The power of one Asiatic prince after another has melted away under the burning grasp of English ambition. Mortal tongues probably cannot tell the story of the wrongs inflicted in this extension of sway by the nation whose present queen-monarch, dwelling upon a small isle of the Atlantic, is mistress of an Empire literally encircling the globe. But in the heartless destruction thus made among the kingdoms and dynasties of India, Burmah and Persia, the Christian is now able to perceive a way prepared for diffusing in those countries the blessings, which the gospel conveys wherever it goes. It may be agreeable to the feelings of my hearers, to receive on this point the testimony of one personally known to me, and perhaps to some of you as every way competent to judge. "The extension of British power in Asia," says Mr. Perkins, in an intensely interesting volume, entitled Eight years Residence in Persia, "the extension of British power in Asia, is another sign of the times auguring auspiciously for the spread of the gospel over that continent. I say this, not as a politician, but as a Christian philanthropist and a missionary, who has had abundant opportunity to observe and to *feel* the effect of British influence in the East. Wherever English power

prevails in Asia, it is in general no more certain, that *there* the rod of oppression is broken, the captive liberated, and the condition and prospects of the inhabitants vastly meliorated, than that *there* the Protestant missionary, and especially the *American* missionary, has an unfailing pledge of protection, encouragement and aid in his object and labors; and *there* only has he any such sure and permanent security. To the eye of the Christian observer, it is clearly not fortuitous chance, nor sagacity in the game of politics, nor military skill or prowess, merely or mainly, that is placing so much of Asia under British control. It is the hand of Providence, the right arm of the God of missions." * * "Indeed, Providence seems to be extending and strengthening British influence in all parts of the world, but especially in Asia, at the present time, exceptionable as is much of its policy and the character of many of its agents, yet on the whole as a radiant orb of light, the protector of Protestant missions, and the champion of pure Christianity. It is opening the proud gates of the Celestial Empire itself to the rich blessings of civilization and the inestimable boon of Christianity."

In the closing sentence of this passage, Mr. Perkins alludes to the late victories of the English in China.

I know not how any Christian can justify the procedure of Great Britain in the Chinese war. It has indeed been pleaded, and by one of our ex-Presidents, that honored "old man eloquent," that China had for ages been maintaining a narrow, exclusive and unsocial policy, injurious both to her own best interests, and to those of other nations; but, could that give the English any right to invade her territories, bombard her cities, and murder her people? England herself has to this day maintained restrictions upon commerce which we of this country consider really injurious both to her and to the world; does this, however, make it right for the United

States of America to concentrate their navy upon Liverpool, and march their armies upon London to demand of the queen, at the mouth of the cannon, a "reciprocity treaty?"

But whatever pleas may be urged, when it is remembered that one of the grand objects of that war was, evidently, to secure the gains of a vast and lucrative trade in a deadly narcotic, which the Chinese had resolved to banish from their country because it was destroying their morals and their strength, when this is remembered, the British war upon China assumes the aspect of most unrighteous and dishonorable aggression. For aught I can see, should our rulers judge it best for the virtue and happiness of the American people, to take effectual measures for excluding from among us all intoxicating liquors, and of course the French brandy and wines, then France might just as properly come with her fleet and burn our capital; and should she beat us in a war thus waged upon us, and afterwards compel us not only to pay for all the alcohol we had refused to take, but also for all the expense and trouble she had incurred in fighting us, it would be a procedure quite as just on her part, as it was for England to do as she did with the Chinese, and then impose upon them the tribute of twenty-one millions, as specified in the treaty of 1842.

Had a stranger from a distant land brought to your door a cup of delicious poison, and insisted on your buying it, and stood there with it, from day to day, until finally you were obliged to dash the cup from his hand to the ground and destroy its contents as the only way of keeping the poison from the mouths of your children, and he should then go and gather a pompous retinue to come thousands of miles in costly carriages, adorned in splendid uniform, with nodding plumes and glittering ornaments and armed with gold-mounted whips of silver cords, and, when they had lashed you and your children until some of them had actually died of

the stripes, and you were pleading for mercy, he should consent to call off his band of heroic flagellators, only on condition that you would pay him in full the principal and interest, both for the poison that you spilled and for all the cost of thus gloriously and magnificently chastising you, what would you say to the justice or the humanity of his deed?

Nevertheless, this very war upon China has led to results, which in various ways are contributing to the introduction and propagation of the gospel in vast regions of Eastern Asia. One of the immediate effects was the successful embassy from our own country to the self-styled Celestial Empire, the remote consequences of which embassy may be far more important to the future well-being of China, than any one now imagines. Nothing short of some great political change through foreign aggression or domestic revolution, could have secured the present opening for benevolent Christian effort within the limits of China, which contains a population, incredible as the number may seem, of three hundred and sixty millions—a population hitherto little known to us and, by their own supreme contempt for every thing foreign, or as they express it, "not agreeing to the custom," shut in from all the peculiar light of American or Christian civilization almost as completely, as if surrounded by adamantine walls reaching to heaven. "I am constrained," says Dr. Parker, now so well known for his remarkable success in managing a Chinese hospital, speaking of the subject, "I am constrained to look upon this not so much as an opium or English affair, as a great design of Providence to make the wickedness of men subserve his purposes of mercy towards China in breaking through her wall of exclusion, and bringing the empire into more immediate contact with western and Christian nations."

Now in conclusion, as we review this historic glance, can

we resist the evidence there is, that through the whole series of events from the beginning to the present time, one grand design of God has reigned supreme? We have noticed some of the most important civil revolutions and changes recorded in history ancient and modern, and have seen that in obvious respects they were actually subservient in advancing the spiritual kingdom of Christ.

I confess, when I take such a glance, it reminds me of the prophetic declaration, "I will overturn, overturn, overturn it, and it shall be no more, until he come, whose right it is, and I will give it him." And how delightful is it, when one looks over the history of the world and finds it to include so many scenes of folly and crime, how delightful to the generous heart, to cherish the idea that the great first author of things reigns above the whole, and is not a mere indifferent spectator, or a perplexed and anxious superintendent, but a constant almighty director, evolving in exact accordance with his own pleasure a glorious scheme of mercy for our race—that in all the confusion and turmoil and strife produced by the pride, ambition, lust and angry passions of men, God is but overturning to accomplish an eternal plan of love!

And herein, as I freely confess, do I find the chief reason, for rejoicing in any civil or political revolutions—not simply because in one case I see the proud Sultan of the Turks humbled, in another a tyrannical monarch of France driven into exile, in another an Algerine freebooter dragged from his den, in another the Lord of the Celestial Flowery Empire compelled to admit foreign ambassadors without their knocking their heads seven times upon the floor in his presence, in another the pretended successor of St. Peter forced to quake before a German monk, or cringe and fawn at the feet of a Corsican soldier, but chiefly, because I see through such events, a foreshadowing of the approach of the Redeem-

er, the desire of all nations, and thus obtain a new assurance that ultimately "the Lord's house shall be established on the top of the mountains, and all people flow unto it."

> "Hasten the day, just Heaven!
> Accomplish thy design;
> And let the blessings thou hast freely given
> Freely on all men shine.
> Till equal rights be equally enjoyed
> And Roman power for human good employed;
> * * * * *
> And peace and virtue undisputed reign."

May I be permitted to remark also, that the student of history needs the principle I have developed, to guide him in his researches. God's scheme of redemption by Jesus Christ, and his purpose to fill this world with the glory of it, must form the key to unlock the mysteries which thicken along the course of human affairs. No event is an isolated occurrence. Every transaction, every incident, has a multitude of connections and relations; thus an affair apparently the most trivial may really possess an importance and magnitude beyond all human ability to describe or conceive; since by these relations it may send out its influence over countless worlds and down through ages unnumbered. Nothing can be insignificant where God has thus connected part with part, and arranged the whole in a fit and chosen combination and adaptation to subserve some great result. If the scholar, if any one, would duly grasp and master the comprehensive lessons of history, he must learn to recognize the hand of God as moving in every movement, and must constantly bear in mind that sublime issue which God has purposed to work out from the whole series and compass of civil and political changes. He who investigates *without* this guide, is like the man who would learn the import of some grand picture by looking in detail at its more *incidental*

accompaniments, or the objects painted on its border, without once observing its *chief figure*. Says that racy author, archbishop Leighton, "as in great maps and pictures, you will see the border decorated with meadows, fountains, flowers and the like, but in the middle you have the design, so amongst the works of God is it with the foreordained redemption of man. All his other works in the world, all the beauty of his creatures, the succession of ages, and all the things that come to pass in them, are but as the border to this as the main-piece."

To which I would add, were God but to give us an *inspired* history of the past, *complete in its details*, the readers would soon discover how that great decree to set His King upon his holy hill of Zion, has from the beginning directed, controlled, and overruled, all the things that have come to pass in the succession of ages; the very events which might otherwise seem productive of nothing but unmingled evil, would be seen to stand in some interesting connection with that still future boundless good; or should Christ again appear to any of his sincere disciples, as he did to the two on their way to Emmaus, and apply the principle (now developed) to any of the most perplexing periods or changes of human history, as he then did to the tale of treachery, avarice, pride, envy, cruelty and wantonness, connected with his own crucifixion, the hearers would soon find *their* hearts burning also with emotions of admiration, gratitude and love.

I shall trespass no farther on the patience of this audience than just to offer one additional thought, which is perhaps too important to be omitted.

Since it is God's purpose to establish universally the spiritual authority of Christ, we can see at once what must be the *ultimate* fate of all governments and all nations that do not properly submit to that authority. As God will over-

turn and overturn, until he come whose right it is, what can possibly avert the ruin of such nations? "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

In this view, with what a yearning interest must the Christian patriot think of the coming history of this our beloved country! Oh! what a career has she begun amid her high privileges and fearful responsibilities, lifted up as she has been by God to be a light and a hope to the whole world! But I must stop! Peace be in all her borders, and joy and plenty in all her dwellings. As her eagle soareth upward, may it ever be toward the face of the sun of righteousness!